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**A newv booke of  
spirituall Physic for dyuerse diseases  
of the nobilitie and gentlemen  
of Englande, made by Wil-  
liam Turner doctoꝝ  
of Physic.**

**Prouer. 12.**

**The waye of the folysh man semeth  
ryght in hys owne eyes, but  
he that is wyse wyll  
heare counsell.**

***Ad nobilem Britannum.***

*Vivere si cupias multos feliciter annos*

*Et post hanc vitam regna videre Dei:*

*Pharmaca quæ grata Turnerus mēte propinat*

*In mentem penitus sume, qꝫ tutus eris.*

**Anno. 1555. 10. Calen.  
Martij.**



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*[The page contains faint, illegible markings and bleed-through from the reverse side.]*

**T**o the ryght honorable Dukes &  
 Erles, the Duke of Northfolke, the  
 Duke of Suthfolke, the Erle of Ar-  
 undale, the Erle of Derby, the Erle  
 of Shrosvrey, the Erle of Hentyng-  
 ton, the Erle of Comberlande, the  
 Erle of Westmerlande, the Erle of  
 Denbrough, and the Erle of Warwick  
 William Turner Physician wys-  
 sheth persyt knowlege in Gods  
 des holy worde and grace  
 to lyue acording vn-  
 to the same.

**R**yght myghtye princes &  
 honorable lordes, thys  
 haue I marked in dy-  
 uers places of Germany:  
 that after that the burges-  
 ses and cytezenes haue bylded them  
 cyties, and haue made good and hol-  
 some lawes for the maintenaunce  
 of all kynde of good order there: ha-  
 ue chosen vnto them certeine lordes  
 whiche they call in theyr tounge  
 Schermheeren, that is, defendyng  
 lordes, to defende theyr cyties, when  
 as they are persytlye bylded and set  
 in good order: Knowyng wel by ex-  
 perience, that there is no cytie so  
 strong,



strongly bylded and well ordered,  
but it shal haue enuyers and mortal  
enemyes at one tyme or other.

Euē so I, after that I had made  
thys lytle boke, and set it in as good  
order as I coulde, fearyng, nay ra-  
ther pꝛecypse knowynge, that there  
shall many aryse, whych wyl either  
slander it, and blame it, or els wyl  
condemne it and burne it, as an he-  
reticall and seditius booke: before  
they haue caste and reproved it by  
any sufficient wytnesses, ether of  
scripture, or of reason, amonge all  
the hole nobilitie of Englande, I am  
compelled by great nede to chuse  
you, and desyre you to be patrones,  
and defenders of this my lytle boke  
onely so farre as it agreeth with na-  
tural reason, and wyth the wyrtten  
worde of God. yf that any wise and  
learned man can repꝛoue and iustly  
ouercome any thyng that I haue  
wyrtten in thys booke, wyth reason  
and scripture, I wyll amende it that  
is amysse: and recant it whych is  
wyrtten agaynst the scripture. But  
yf no suche thyng can be founde in  
it: I beseeche you as Goddes mini-  
sters, and officers vnder hym, to de-  
fende

sende it so longe as it shalbe founde  
reasonable and godly. But lest, I  
shuld put you, vnto to muche paine:  
I wyl aunswere afoze hand to sum  
obiectiōs, whych I reken wyl be  
made agaynst me. Some who wold  
be loth that theyr forces shulde be rou-  
ched: wyl saye, why do ye not go a-  
boure as well to heale the clergye, &  
the cōmones, as ye go aboute nowe  
to correcte vs? There is neither of  
bothe those orders, but it hadde as  
muchē nede of physike, as the nobi-  
lite hath. I aunswere that yf the  
clergye be sik, the nobilite ought to  
be their physiciānes and healers.  
Howe can the nobilite heale them?  
When they are sik them selues?  
Howe shall the cōmones be healed,  
when as their physiciāns in politike  
thynges, the noble men: and theyr  
physiciānes in spirituall matters,  
the shepherdes are bothe so sik, that  
they are not able to do theyr owne  
duties? Therfore it is not possible to  
heale the other two orders, excepte  
the order of gentylmen be fyrst hea-  
led. Forthermore, whē as I intende  
to intreate of diuerse matters, after  
the order of physike: what a foolyshe



Physician shulde I haue bene, yf  
that I shulde beselye haue gone a-  
bout to heale the legges and the  
thyghes, and not offered any reme-  
dye at all, vnto the harte, the lyuer,  
and the hede? When as all phy-  
sik wolde that the principall partes  
shulde be fyrst lokyd to, and healed,  
because all the prosperite and health  
of the lower partes, hangc vpon the  
health and welfare of the ouer and  
principall partes, and the nether  
partes muste nedes be like, as long  
as the ouer partes are not persytlye  
healed. Thys matter is proued to  
be true, not only by physik and na-  
turall reason, but also by the scri-  
**Eccle. 10.** pture whych sayeth. Eccle, 10. As  
the gouerner of the cytie is: so are  
also they that dwell in it. Then se-  
ynge that these gentylmen wyl be  
the principall partes, and the hede  
of the common wealth: acording vnto  
reason and to nature, they muste  
go before all the reste in the comon  
wealth, whych thinge they can not  
do, yf they be not healed before.  
Wherfore it is necessary that the gen-  
tlemen be fyrst healed. Where in,  
when

When I haue done as muche as I  
can do for my parte : I wyll offer  
some physike both vnto the clergie,  
and to the yemany of thys realme,  
lest I shulde seme to fauour one  
kynde of men more then an other.  
If any man thynke that I dishonour  
your lordshippes in dedicatyng my  
booke vnto you, and in speakynge  
vnto you and to other lordes, in ma-  
ny places of the booke : as though  
ye were onely the sik men to whom  
I offer physik onely to: I aunswere  
that therein, I dishonour you not,  
but honour you as muche as lyeth in  
me, whyle I make you the heade of  
all the nobilitie in Englande vnder y  
Quene. For when as ye are y heade  
of the bodie of the nobilitie, it were  
no wysedome for me to speake vnto  
the sik belly fete and backe, whyche  
for lacke of eares can hear nothing  
at all. When a man hath the goutte  
in his too, or the clatica in hys huc-  
kell bone, or the collik in hys bel-  
lye, no wyse physician wyll speake  
vnto the too, nether vnto the huc-  
kell bone, nether vnto the bellye;



but he speaketh vnto the heade,  
whych heareth and receyueth coun-  
sell, and physik also, for all thereste  
of the partes of the hole boode, and  
thoughe these aboue named partes  
be onely bered, and the hede be hole  
and sounde, yet God and nature  
haue ordeyned, that the hede shall  
bothe receyue all maner of counfel,  
& medicines, be they neuer so bitter  
& vgly, for the vylest parte of al h bo-  
dye. Therfore I dishonoꝝ not your  
lordshps but honoꝝ you, as mych as  
lyeth in me whē as I do none other  
wyle vnto you, then God and natu-  
re wolde that I shulde do. Thys in  
moste humble wyle I beseeche your  
loꝝdshippes for the loue that ye owe  
vnto God, and to the cōmon welth  
of Englande that ye loke well vpon  
my physik, and trye it to the vtter-  
moste, yf ye fynde it lawfull, then  
take it vnto you, and into you, and  
dispose it, and sende it to suche par-  
tes of the boode of the nobilite as ha-  
ue moste nede of it, and I dout not,  
but that many that are nowe sicke  
shalbe well healed, to the glorie of  
God, and to the profyt of the com-  
mon

mon welthe. The Lorde Iesus the  
great phyficiane whyche is able to  
heale both bodye and soule: heale  
all them that are sik, and saue you  
from all enemies, both bodely  
and goostlye. Amen.



**To the reader.**

**W**ilt thou be mynded, (gētle reader)  
to rede thys booke here folowynge  
wyth pleasure and profyt:  
amende these fautes so-  
lowynge as I shall  
teache thee.

**R**ed in the fyrst lese and al thezowe  
the booke cuntre & not countre.

**I**n the thyrde lese rede surname  
and Dikson.

**I**n the.iiii. lese rede curteley.

**I**n the.vi. lese and.rrr.lyne rede soz  
a, and.

**I**n the.vii. lese rede byldynge, and  
in the last lyne red soles and no  
foules.

**I**n the.viii. lese rede streyght and  
not strayght.

**I**n the.ix. lese rede byrte bestes and  
mules.

**I**n the.xi. rede manteyneth & not  
mantayneth.

**I**n the.xiii. rede in þ syght of God,  
clenged and altares and not clē-  
sed and aultares.

**I**n the.xv. rede conteyned.

**I**n the.xviii. lese and.xiii.lyne red  
wote soz not, soz mā of lawe men  
of

of lawe.

In the. rriiii. lese and. rrrbi. lyne  
rede manyfest in the last lyne of  
the same lese saupng one, rede  
bodys.

In the. rrvbi. lese rede for eglates  
aglates.

In the. 29. rede for ponish ponished.

In the. rrrr. 4. rrrii. lyne rede where  
and not whe, in the same syde red  
goue me and not my.

In the. rrvbi. lese rede Wolseys hou  
se and not Wolsey hys house.

In the. rlii. in the. iii. lyne make for  
yf sum: what yf sum.

In the. rlvbi. lese rede betulle.

In the. rlix. lese rede for bag beg.

In the. 50. lese and. 7. lyne rede  
fathers.

In the. 51. lese rede felde for sylde.

In the. 52. lese rede in the. 30. lyne  
nether, in the seconde syde rede  
*scelerum et rimatur.*

In the. 53. rede penny and mo  
and not moze.

In the. 57. lese and in 20. 21. and 23.  
lynes put out thys superfluous  
sentence, and he that knoweth  
not the cause of the disease howe  
shal he take it awaye, for it thoyse



together.

In the. 59. rede these.

In the. 62. rede se iungere for se iunge.

In the. 75. lese rede berokenyng.

In the. 78. rede Ezechiel reher seth  
amonge the causes of y great &c.

In the 79. lese rede springeth out of

In the. 80. lese rede for. 3. iiii. ether  
3. iiii. or vncias. iiii.

In the. 85. and 31. lyne rede any  
stert vppes are.

In the 86. rede sterlynges.

In the. 90. lese rede *episcopus* for *episc*  
*copos*.

In the lasse lese of all rede, Impren  
ted at Rome by the vatican Chyr  
che agaynst Marcus Antonius  
constantius, otherwyle called  
chraso or gloriosus Dapemiles.

## The contentes of thys booke.

**I**n the fyrst parte of thys booke the auctor sheweth who be noble and gentle men : and howe many workes and properties belonge vnto a noble or gentle man, and where in hys office cheselye standeth : whych he proueth is to maynteyne defende, and obserue the wyrtten worde of God, and the true worshipping of hym according to the same, & sheweth that neither faire buylded and trimmed houses, nor yet ryche apparell, dauncyng, lutyng, dycyng nor cardyng, haukyng nor huntyng are the chese tokens, offices or ducties of noble and gentlemen.

In the seconde parte he proueth great diseases to be in the true nobilitie and gentlemen, whych letteth them to do theyr offices and duties.

In the thyrde parte he nameth the diseases that are in the nobilitie to be these, the hole Palsey, the Dropsey, the Romyshe pockes, and the Lepre : and sheweth the nature of the diseases, the daunger of  
of



of them , and telleth the remedies  
for euery of the diseases acordyngly

And in the ende of the bcke is  
added the prayer of Dani-  
el conteyned in the. ix.

Chapter of hys  
prophecie.

of them, and collect the remains  
for use of the school accordingly  
and in the case of the school  
added the power of doing  
at discretion in the  
Chapter of the  
Bishopric.





To the noble men and gentle men Fol. 1.  
of Englande.

**T**He loue that I owe vn  
to my Lorde God, to my  
neyghboz, and my natu-  
rall countre, hath com-  
pelled me at thys tyme,  
to offer vnto you, my lordes & may-  
sters, some parte of suche substance,  
as almyghyte God hath geuen vn-  
to me. Whyche thynge, excepte I  
should haue done, I might haue ben  
easely proued, nether to haue loued  
God, nor my neyghbour nor my  
countre. He that hath the substance  
of thys worlde, and seeth hys bro-  
ther wantyng helpe, and shutteth  
vp his bowels from him, how doth  
the loue of God abide in him? How  
can he loue god whom he seeth not,  
whiche loueth not his neyghbour,  
whome he seeth? How loueth he his  
neyghbour that whē he may saue &  
helpe him, wil nether help him, nor  
offer any help to him at al? How lo-  
ueth he his naturall countre, which  
suffreth y<sup>e</sup> postes & pillers of his cou-  
tre w<sup>o</sup>ut the which his countre must  
B nedes



nedes be destroyed) for lack of helpe  
to peryshe, when as he can helpe  
them yf he wil? When when as al-  
mighty God hath indned me with  
the knowlege of spirituall Physick  
and se my bzethre and countre me,  
the noble and gentyl men of Eng-  
lande, soze syck and lyke to peryshe,  
except they haue spedye remedye,  
wolde offer them no helpe, I might  
iustly be iuged nether to loue God,  
my neighbour nor my countre.  
Therefore for the declaracion of my  
loue vnto all thre I intende accor-  
ding vnto my bound deutie, to of-  
fer you some of my spirituall Phys-  
ick, whiche God hath lent me, to  
heale suche diseases as ye are sick in  
When as of late yeares I practised  
bodely physick in Englande, in my  
lorde of Sumerlettes house, diuers  
sick beggers came vnto me, & not  
knowyng that I was a Physician,  
asked of me myne almose. To whō  
I offered to heale their diseases for  
Goddess sake. But they went by  
and by awaye from me, and wolde  
none of that: for they had muche  
leuer be sick styll with ease and po-  
lenes, then to be hole, & with great  
payne

payne and labour, to earne honest. fol. 2.  
ly theyr lyuing. It were great shame,  
if any noble man or gentle mā,  
shuld be lyke vnto a lyther begger,  
as all they are doubtles (yf there be  
any suche) which had leuer be sicke  
in a death bringing discaise, than for  
a tyme they might haue their ease &  
pleasure then to be healed and to do  
their office with labour and paine,  
where vnto almighty God hath  
called them. Other that are sore sick  
wil not knowlege that they haue a-  
ny sicknes at all, and therefore wyl  
byd me bestowe my phisick vpon  
them that nede it. As for the former  
kynde, I will offer them phisick, yf  
they wil not receiue it, I am dischar-  
ged, and to their ieopardy be it. As  
for the other kynde that saye that  
they are not sick, and pretend that  
yf they knewe surely that they were  
sick, wolde both seke remedye for  
their diseases, and wolde thankfu-  
ly receyue suche remedies, as are  
offered the: I wil proue by good au-  
thorite and reason that they are sick,  
although they do not, nor can not, per-  
ceiue and se their owne sicknes.

A sicknes is a passion in a bodye, as

W 2 gainst



gainst nature, hurting & stoppinge  
the naturall worke of the same bo-  
die. When thei whose natural work  
is hyndered and stopped, by some  
passion against nature: are sick.  
But many noble men and gentyll  
men in Englande do not their na-  
turall worke, that belongeth vnto  
their vocation. Therfore there are  
many noble men and gentyll men  
sick in England. To proue that dy-  
uerse gentle men and noble men in  
Englande do not their offices that  
belonge vnto them: it is required  
that I first tell, who is a noble mā,  
or a gentil man, & what is the office  
of a gentlemā, & how many workes  
and properties beloge vnto a noble  
or gentleman, and wherin hys offi-  
ce standeth. It is therfore necessa-  
ry to shewe what is a nobleman or  
a gentilmā, because in thys booke I  
make so ofte mention of noble men  
and gentlemen, lest some shuld not  
knowe, to whome I ordeyne & pre-  
pare thys phisick: *Nobilitas* in latine be-  
tokeneth any gentilmā what so e-  
uer degre he be of, so y he be aboue  
the cōmō people, & not only a Duke  
or suche gentlemen as are onely a-  
boue

boue the degrees of a knyght, as fol. 3.  
this worde Noble, is comonly bled  
in our Englyshe toge now a dayes .  
*Nobilis* cometh of *Notabilis*, by taking  
awaye of ta. He is *Notabilis* which is  
well knowen and may be discerned  
from the comon sorte, by some excel  
lent qualitie of body or mynde . A  
gentleman hath hys name of thys  
worde *gens gentis*, whych may be cal  
led in Englyshe, a folk, a nacion, or  
a family, so that it appereth, that a  
gentleman is he, that is comined of  
some notable house, famely or sur  
name: for gentlemen, comonly ha  
ue their surnames, ether of their fa  
mely or mansion houses, wherc as  
they were bozne . The comon sorte  
of men which are no gentlemen, in  
many countres, haue none other  
name of their folk or kin, but suche  
as they receyued of their Godfa  
thers, when they are baptised: As it  
is in lowe Germany, and in Scot  
lande: In lowe Germany where as  
I haue ben molte, there is almoste  
no man sayng gentlemen, that ha  
ue any surname, or name of theyr  
famely or kynred . For the yemen  
are ether called by the townes that  
B 3 they



that they are borne in, as Herman  
van Utrecht, Jan van Munster,  
Henryk van der Busche: Or of their  
fathers name, as Johan Henricus  
Bernard Clause, or of their occupa-  
tion, or of their fathers occupation,  
as Bert luchtemaker, Hansc Dre-  
tler: The Scottes in great plentye  
and some Englyshe men, which are  
pemie men, and of no famous fame-  
lye or kynted, haue their surnames,  
of their fathers chryste names, and  
of their fathers occupatiōs, as John  
Wilpems, Thomas Diksen, Wase  
Robson, Steuen Gardiner, Tho-  
mas Turner, Laurence Taylor, and  
many suche other, whose parentes  
haue bene no gentlemen, but of the  
low, and base sorte of the people.  
Hetherto haue I onelye spoken of  
the etymologi of the name of a noble  
man and a gentle man. Now wyll  
I describe a gentleman as well as  
I can. A gentle or noble man is an  
excellent persone ether in qualities  
of body or mynde, or one that is co-  
med of noble parentes & forefathers,  
ordened & promoted of God alone  
or of God and his gouerners vn-  
der hym in earthe, to dignitie and  
to gouerne, ether all or some parte

of the 'cōmon wealth, oꝛ churche of Fol. 4.  
Christe in matters pertaynyng, vn-  
to the outwarde gouernement. And  
thys description is grounded vpon  
Scripture, Reason, & Philosophie,  
as I shall partly declare here after.  
¶ Of the office, workes, learnynge  
and knowlege that belonge  
vnto a noble oꝛ gen-  
tilman.

**N**Owe after that I haue  
tolde you what a gentil-  
man is, and that it is  
God that maketh & hath  
made all ryght gentle-  
men, let vs se for what ende & pur-  
pose he made them, and whether a  
gentleman serueth for any purpose  
in the cōmon welthe oꝛ no, oꝛ he is  
but an ydle superfluous and a dead  
parte of the politike bodye oꝛ no.  
And yf he be a parte of the bodye,  
whether is he y<sup>e</sup> belly, that wasteth  
all thyng, that the rest of the bodye  
wynneth: oꝛ he is an arme that de-  
fendeth the body w<sup>th</sup> hys strength  
oꝛ the head that saueth it, w<sup>th</sup> wit  
and learnynge oꝛ no. The common  
sorte of gentlemen beleueth that  
God hath made them in vayne, and  
B 4 that



that they are bounde to do nothing  
at all for their luyng that they ha-  
ue, and that the proper office worke  
and callinge of a gentleman, is on-  
lye to hawk and to hunt, to dyce and  
to carde, to sweare and to bragge,  
to pype syng and daunce, & to ma-  
ke fyne curly, to banket & to weare  
proude apparell, and to haue gorge-  
ous houses: The Philosophers and  
wyse men of the gentyls, whych by  
the lawe of nature that was wyrt-  
ten in their hartes, knewe partlye  
the nature of god by his creatures:  
wyth one assent and agrement, holde  
that God made nothing in vayne.  
The same thyng maye ye learne  
of the partes of a mans body, wher  
in no parte is so lytle or smale, but  
it serueth for one purpose or other.  
As ye maye well learne of Galene  
the Whisiclane, in hys boke that he  
wrote, of the vse and office of y<sup>e</sup> par-  
tes of a mans bodye: Then whē as  
the politike bodye of the common  
welthe ought to be lyke vnto the na-  
turall bodye of man (whych is cal-  
led of some wyse men y<sup>e</sup> lesse world)  
ther ought no part to be in y<sup>e</sup> politike  
body without office: wherfore yf ye  
be

fol. 5.  
be creatures of Goddes makynge, &  
true members of the politick bodye,  
ye muste nedes haue some worke &  
office in it, or els ye muste be vnpro-  
fitable brāches, which bynge forth  
no frute, and therfore worthy to be  
cut of, and to be caste into the fyre.  
yf ye requyre scripture to proue it  
that I haue proued before by Philo-  
sophers and by reason, I wyl proue  
you by scripture that gentlemen  
ought to haue some worke and of-  
fice in the cōmon wealthe, and that  
they are not ozdened of God to be id-  
le and to haue no office, as many id-  
le rustlers do beleue at thys tyme.  
Moses sayeth that God dyd se that  
all thynges that he made were very  
good. Then yf gentlemen be of god-  
des creation, they are very good for  
somthyng. yf they be made good,  
and that for some good thyng, then  
are they not ozdened for to be ydle  
and vnoccupied. Whē as almyghty  
God sayd vnto Adam, in the sweate  
of thy browes shalte thou eate thy  
bzeade, he graūted no priuilege vn-  
to gentlemē, that they should be ex-  
empted frō all labour for they were  
at the tyme of that curse, as well in  
the



the loynes of Adam, as the yemen  
men were. Therfore they muste al  
so labour, & haue some office, and do  
some seruice to God for their meat  
and drynke, & for their other good  
turnes, that they receyue of their  
lorde and maister almyghy God.  
Paule the Apostle in the seconde e-  
pistle vnto the Thessalonians, can  
not abyde suche ydle felowes as wil  
go by and downe, & wyl do no good  
for their meat & drynke. And the sa-  
me Paule commaundeth suche as are  
warned to laboꝝ, and to fall to some  
kynde of honest exercise profitable  
for the comon wealth, and wyl not,  
shulde be excommunicated. The woꝝ-  
des of Paule. 2. thes. 3. are these. Bre-  
thren we commaunde you thowwe  
the name of our Lorde Iesu Christ,  
that ye wythdꝛawe your selues fro  
euery brother whych behaueth him-  
selfe inordinatly & not accordyng vn-  
to the ordinaunce which he hath recea-  
ued of vs. For ye know how ye ou-  
ght to folowe vs. For we haue not  
behaued our selues inordinatly a-  
mongest you. Neither haue I recey-  
ued bread of any mā for nothyng, but  
wyl laboꝝ & sweate, working day and  
night, for this end, y I wold not be

2. thes. 3

chargeable vnto any of you. Not be fol. 6.  
cause that it is not lawfull for any of  
vs, but that I might set my self out  
as an example vnto you to follow. For  
whē we were w<sup>th</sup> you, this did we cō-  
maūd you, y<sup>t</sup> yf any man wold not  
labor, y<sup>t</sup> the same shulde not eat. For  
we hear y<sup>t</sup> there are some couersant  
amonge you & luyng inordinatly,  
doyng no worke, but doyng curi-  
ously. Them y<sup>e</sup> are suche, we cōmaūd &  
beseeche in the name of our Lord Je-  
sus Christ, that they working w<sup>th</sup>  
quietnes eat their owne bread. We y<sup>e</sup>  
are my breth<sup>re</sup>, be not wery of well  
doyng. yf ther be any y<sup>e</sup> obeyeth not  
our worde, certifie me of hym by a  
letter, & haue no fellowship w<sup>th</sup> hym,  
that he maye be ashamed. Hether to  
Paul: The Lord Jesus, our kyng  
& maister also cōpareth himselfe vn-  
to a man y<sup>e</sup> goeth from home into a  
far cōtre, & he cōpareth his disciples  
& christianes, vnto suche seruautes  
as haue receiued their maisters sub-  
stance or power, & haue euery man  
their worke and office apointed vn-  
to them. Our maisters wordes are  
these. Marci. 13. As a man y<sup>e</sup> goeth  
frō home & leaueth his house, a hath  
geuen



geuen vnto hys seruauntes power,  
oꝛ hys substance, and to euery man  
hys woꝛke. &c. yf gentile me, that is  
to saye, Kynges, Dukes, Erles, Loꝛ-  
des, anyghes & Squiers, be Chri-  
stes seruauntes, and he hath geuen  
vnto them, any of his power oꝛ sub-  
stance, then hath he geuen them al-  
so a woꝛke, foꝛ he hath appointed e-  
uery one of hys seruauntes a woꝛke.  
yf they haue a woꝛke & a vocacion,  
appointed vnto them, then thei are  
not wythout an office, then maye  
they not thinke that they are bound  
to do nothyng profitable foꝛ the rest  
of the congregacion oꝛ politick body  
that they are of. When as Chyste  
shall saye in the daye of iudgement,  
oꝛ in the ende of euery mans lyfe,  
gyue accompt of thy stewardship,  
shall the nobilitie make no accompt  
at all: yf gentlemen may be ydle, &  
haue no woꝛke noꝛ office appointed  
them, then shall they not nede to  
make any accompt of their steward-  
ship. But they shall gyue accompt of  
their stewardship, therfoze they ha-  
ue some office and woꝛk appointed  
them, by the kyng of heauen their  
Loꝛde and maister. Saint Paule  
sayeth

Fol. 7.

sayeth that we muste al(out taking  
no man) be opened before the iuge-  
ment seat of Christ, that every man  
may receyue, acco:dyng vnto those  
thynges that he hath done in hys bo-  
dye, whether it be good or euil. And  
Christ sayeth that in the daye of iud-  
gement, they that haue done good  
thynges shall go into everlastynge  
lyfe & they that haue done euil thin-  
ges shall go into everlasting fyre.  
Then they that are idle men and do  
no good, shall neuer enter into the  
kingdome of heauen, but God hath  
ordened heauen for gentlemen, for  
he wolde that all men shulde be sa-  
ued, therfore they are ordened to do  
good vnto the common wealth, and  
not to be ydle. Some wytty gentle-  
man perchauce wyl saye, we shall  
not be taken out of the nombze of  
ryght gentlemen, for lack of labour  
and for idlenes, labour we not, whē  
we hunt and hauke: is it not labour  
to daunce? he that hunteth longe &  
foloweth earnestly his game, and he  
that daūseth longe, labo:reth I war-  
rant you, and sweateth wylh labo-  
ryng, he that dyreth and cardeth la-  
bo:reth earnestly wylh hys mynde,  
thus



thus do we. Therfore we are not al  
together ydle. ye are in dede when  
ye do these thynges, nether vtterly  
idle, nor yet altogether wel occupied  
your maister which gaue you your  
lādes & goodes, wyl not allowe these  
your vnchristy pastymes for a ry-  
ght labor, because he comaūded you  
neuer to occuppe them, & therfore  
wyl he saye vnto you, that bragge so  
much of gentlenes & nobilite, & do  
nothyng that belongeth therto, but  
hunt & hawk, & dyce & carde, who re-  
quired these thynges of your hādes.  
As ye haue not done vnto my con-  
gregacion, so haue ye net done vn-  
to me. But ye haue don no good vn-  
to it, therfore ye haue done no good  
vnto me, therfore haue I no place  
for you in my kyngdome. Further-  
more haukyng and huntynge. dy-  
cynge & cardynge, sweryng of great  
othes, wearyng of costly apparel,  
and buyldyng of costly houies, and  
trimmyng of them wpyth costly han-  
gynge, are not the offices and la-  
bours properly and seuerally be-  
longyng vnto a noble or gentlemā.  
For Lyons, Beares, and Wolues,  
hunt for Calues, Foules and suche  
lyke

fol. 3.  
lyke beastes, wytes, and kestrels,  
hauke for chickens, goslinges, and  
butterflies. As for dycyng and car-  
dyng, and abominable swearyng,  
and synne lutyng and daunsyng,  
and making pety curtesye, baudes  
and bzoethelles, ruffianes, and rybal-  
des, pyppers and players, can do all  
these thynges as well and do them  
as ofte as any gentleman in Eng-  
land doth or can do. They that thin-  
ke that costly apparel doeth make a  
gentle or noble man, may be bothe  
merely mocked and strongly confu-  
ted by a tale whych was tolde me of  
an honeste man borne and brought  
up in Scotlād. The tale was of one  
Ihoan of Low, the kynge of Scot-  
tes fool. Thys symple mā stode in a  
place where as many lordes & other  
gentlemen cam by, but the sely fool  
nether greted nor put of his hood to  
any of al the lordes þ̄ came by. The  
which thing a certein curtier of the  
kynges house seying, rebuked þ̄ fool  
sharply & bet him a lytle, and threat-  
ned him, that he wolde whyp hym,  
except he wolde grete the nerte lordes  
that he sawe. Doore Iohn sayd  
that he wolde gladly grete the nerte  
lordes



lordes that he sawe; yf the curtier  
wolde tell hym, howe that he myght  
knowe a Lorde from an other man  
for he sayd that he knewe not a lor  
de from an other man. Then quod  
the curtier, thou shalt knowe lordes  
by these tokens. They weare veluet  
and haue golde vpon their cappes,  
and about their neckes. Well quoth  
the fool, I shal lere to ken them as  
well as I kan. And vpon the nexte  
daye as soone as Iohn cam abrode  
he sawe a great sort of byshoppes &  
other lordes mules standynge at  
the court gates, trapped with veluet  
& costly trimmed wyth golde, wher  
fore he remembryng his lesson, that  
the curtier had taught hym, straght  
waye as soone as he sawe them, he  
went vnto them, and cryed a great  
whyle, to euery one after an other,  
gued daye my lorde, gued daye my  
lorde, even vntyll the Curtier hys  
scolemaister, came oute & sawe hym  
making curtesy, and gretynge the  
mules. As soone as the foole sawe  
hys scoolmaister, he said vnto him.  
Am I not a good sun now? Thou  
art mad, quoth the curtier, for these  
are mules & no lordes. Why quoth  
the

the fool, but these weare beluet, and Fol. 2.  
gold on their heades. The curtier  
bet, the fool, and bad him learne bet  
ter to ken a lorde or els he sayd he  
wolde whyp hym naked. And as  
they were talkynge, sodenlye came  
rydynge towarde them the sheryffe  
of Wurra all in beluet, haupnge a  
cappe all full of golden agglettes.  
The fool stepped forth to mete him,  
and as soone as he came nere vnto  
hym he sayd, gued day my lord and  
ye be not a mule. Some man wyl  
saye that the saynge or doynge of a  
foole, is but of sinale strength to ouer  
thzowe the opinion of many wyt-  
tye yonge men, whiche describe a  
lorde, or a gentle man onely by cost  
lye apparel. To whome I answered:  
*Sape etiam stultus fuit opportuna loquutus.*  
That is, a fool oft tymes hath spokē  
thynges to good purpose, or in sea-  
son. Dyd not Balaams Ass speake  
wysely at a certayne tyme? Well yf  
any man be greued that hys opiniō  
shulde be confuted wyth the sayng  
and doynge of a fool, let hym chuse  
one of these two whether he wyl, &  
is, whether the fool in thys hys do-  
ynge dyd wysely or foolishly. yf he  
an



answer that he played the wylemās  
parte in takyng and hallyng the  
mules for lordes: then muste he also  
do so, and call al brute beastes mu-  
les that are trapped wyth beluet &  
trimmed wyth golde, lordes: & gyue  
that name wyth belōgeth vnto ho-  
norable men, vnto brute mules. yf  
he played the ryght foole then is he  
a foole that taketh and greteth hym  
for a lord wyth not by learnyng  
and knowlege, but onely by costlye  
apparel differeth from an other mā  
Well thus dyd the poore Scottishe  
foole, were it not pytie that manye  
wyle Englyshe men (as they are ta-  
ken) shulde take and gret mules for  
lordes & gentlemē? Is it not possi-  
ble y one mule may at this day cary  
an other? Master Latemer thought  
so when sy Martin mydas rode to  
heare master Wyles preache, & sayd  
when the sermō was done, that hys  
mule was as wel absolued as he.  
And as for buyldyng of costlye hou-  
ses, and trimmyng of them wyth  
costly hangynges and fayre wayn-  
scot, manye marchauntes vse to do  
those thynges, better thē many gen-  
lemen do, and yet for all that, are no  
gent.

gentlemē. Therfore these thinges, fol. 10.  
are nether proper offices, nor wor-  
kes of gentlemē, nether the seueral  
tokens whereby a gentleman may  
be knowē frō an other cōmon mā.  
Then seying these are nother offices  
nor workes, nor markes belōgging  
properly vnto a gentleman, I must  
seke out what is his proper office, &  
what tokens he hathe and ought to  
haue, whereby he maye be knowen  
from the cōmon people. The propre  
office and worke of a ryght noble  
man, is, to let forth and defende the  
true religion of almyghty God, to  
defende the innocentes & to punishē  
the euil doers, and to shewe iustice  
and iudgement vnto all men, that  
are vnder hys gouernment. That the  
settyngē forthē of Goddes worde &  
the mayntenance of the same, & the  
destroyeng of al false doctrines con-  
trary vnto it, belōgeth vnto a noble  
man, both general commaundeme-  
tes, and proper examples in the ho-  
ly Bible, do playnly beare wytnes.  
Almyghtye God geueth these com-  
maundementes folowying vnto all  
hys people, and namely vnto the no-  
bilite and iuges, which are the these



*Deute. 7.*

workers of these commaundementes,  
and all suche lyke as pertayne vnto  
iugement, and ponyshynge of horri-  
ble trespasses, although the comons  
be bounde in executyng of them, to  
ayde them, and helpe them:ouer-  
throwe sayeth almyghtye God, the  
aultares of the heathen, breake in  
peces their ymages, and cut downe  
their groues, Deuteronomi. vii. It  
is also wyrtten Deuteron. xviij.  
*Deute. 18.* If there by any prophete made for-  
warde wyth arrogancye, that wyll  
speake those thynges in my name,  
whych I commaunded hym not to  
speake, or wyll speake in the name  
of other goddes: he shalbe slayne.  
Who shall se these lawes executed,  
but the nobles and gentlemen. The  
belongeth it vnto them, to destroye  
all false and conterfet religion, and  
to destroye all false teachers & prea-  
chers, and to mayntayne the true  
learnynge of almyghtye God, and  
the preachers of the same. We reade  
in the booke of the Kynges and Pa-  
ralipomenon, that all the moste ex-  
cellent and best kynges, soone after  
that they began to reigne dyd main-  
teyne goddes true religion, in put-  
tyng

tyng downe of Broues, chappels & Fol. 11.  
churches, wherein false religiō was  
mayntayned, and dyd set forth the  
true religion, and maynteyned the  
preachers of the same. We reade in  
the same boke, that some of y<sup>e</sup> kyn-  
ges, belyde that they destroyed ydo-  
les and their tempels, dyd also both  
reade the scripture in the Temple  
their owne selucs, and sent out ma-  
ny preachers to preache y<sup>e</sup> true wor-  
de of God, whiche had bene, befoze  
their dayes, in the tyme of their fa-  
thers hyd and unknowen vnto the 3. Reg. 15.  
folke of God. Asa as it is wrytten in  
the .xv. chapter of the thirde boke of  
the kynges, whiche dyd it that was  
ryght in y<sup>e</sup> syght of the Lorde as hys  
father Dauid dyd befoze hym, toke  
awaye the effeminate out of y<sup>e</sup> lande  
and scoured quyte away, al the fylth  
of the ydolles which his fathers had  
made. He remoued also his mother  
Maachan, that she should not be the  
cheste in y<sup>e</sup> sacrifice of Oriapus, and  
in that place that she had hallowed.  
He also ouerthrowe her denne, and  
broke y<sup>e</sup> moſte fylthy ydole, & burnte  
it belyde the broke Cedron. As hys  
dyd the good kynge Asa, and he dyd  
it that



2. par. 26.

2. par. 17.

it that was ryghte in the syghte of  
god. But though these thinges, had  
ben good of them selues, yet yf they  
had not perteyned vnto his office, oz  
had perteyned vnto an other vocati  
on then to hys: God wolde haue po  
nyshed hym, for enterpnyng into an o  
ther mannes office, as he ponyshed  
the kynge Ozias wpyth a perpetual  
Lepre, for enterpnyng into the office of  
the Sacrificers, when he offered vpon  
frankencense vpon the frankencense  
altare. But the scripture maketh no  
mention of any punishment of God  
that came vpon Asa for puttyng dow  
ne of ydoles. But it sayeth expresse  
lye that Asa dyd it that was right in  
the syght of God. Therfore it was  
hys office to put downe ydolles tem  
ples, and to destroye ydolatre. And  
it that is said of Asa, muste haue pla  
ce also in other good kynges, whi  
che did such like thinges vnto these  
that Asa dyd. Iosaphat as the. xviij.  
Chapter of the seconde booke of Para  
lipomenon beareth wytnes: was a  
ryght good man, and the Lord was  
wpyth hym. Thys Iosaphat after  
that hys herte had taken boldnes,  
for the wayes of the Lord, toke also  
out

out of Iuda the high places and the **Fol. 12.**  
groves. And in the thyrde yere of  
hys reygne, he sente out of hys prin-  
ces and ruelers, Benail, Abdia, za-  
charias, Nathanael, and Micheas,  
to teache in the cyties of Iuda, and  
wyth them Leuites, Semia, Natho-  
nia, and zabadia wyth other & wyth  
them Belisima and Iozam sacrifi-  
cers or preestes. And they haupnge  
the boke of the lawe of the Lorde,  
taught the people of Iuda, and they  
wente about into euery cytie of Ju-  
da, and taught the people. The same  
Josaphat as it is wrytten in the. xix.  
Chapter of the fornamed boke, wēt  
out vnto the people (he sat not play-  
eng at dice and cardes, nor daluyng  
wyth his maides at home in his chā-  
ber, nether wente he out only to hū-  
rynge, or to se Bearbaptinges) but  
he wente out vnto hys people from  
Barsabe vnto mount Ephraim, and  
there he cōmaūded them not to pay  
vntollerable sūmes of money, nei-  
ther to retorne vnto the lernynge  
that they & their fathers were brou-  
ght bp in, from their tender yeres,  
and as their fathers fōūd, taught &  
exercised. But he called them agayn



2. par. 29,  
and, 30,

unto the Lorde God of their fathers  
And he ordeyned iuges of the lande  
in euery walled cite, thow out al  
Juda. Thys good kynge, this good  
noble and gentleman, thought that  
it was hys office to destroye ydola-  
trye, and to sende out preachers to  
preache the true worde of God, and  
he dysdayned not to go abrode in vi-  
sitacion hys owne selfe, to call hys  
people agayne unto the true God,  
from the whiche they had departed  
and fallen away. Ezechias the no-  
ble kynge (whome the spirite of god  
so greatly comendeth,) reberned it to  
be one of the principall partes of his  
kynglye office, to destroye all ydola-  
trye, & to purge the churche of God,  
and to set forth wyth all diligence  
the true worde of God. And yf thys  
good and vertuous gentlemā, take  
it to be one of þ principall partes of  
hys office, to destroye false religion,  
and to set forth the ryght and true  
religion, all that are ryghte gentle-  
men, and not ydoles and ymages  
of gentlemen wyll also reken it the  
principall parte of their office, as far  
as their comission wyll serue them,  
to destroye and to put downe ydola-  
trye,

trye, and to set out, & to maynteyne **Fol. 13.**  
the true religion of God and the mi-  
nisters of the same. All ye then that  
are ryght gentlemen, hear what the  
holy scripture reporteth of thys no-  
ble gentleman. Ezechias was. xlv.  
yeare olde, when he entred into the  
kyngdome of Juda, & he dyd it that  
was pleasaunt in the syght of God.  
In the very fyrst yeare and first mo-  
neth of hys reygne, he opened the  
dores of the Lordes house, and he re-  
payred them. And he brought Leui-  
tes and sacrificers, and he let them  
together in the East streate. And he  
sayd vnto the. Heare me o Leuites,  
and be you made holy, make cleane  
the house of the Lorde God of youre  
fathers, and take awaye al vncle-  
nes out of the holy sanctuary. He  
broke downe the hygh places, & bur-  
ned the ymages, and cut downe the  
groues, and broke the brasen serpet  
whych Moyses made, because hys chyl-  
dren of Israel offered frankincense  
vnto it. Ezechias also wrote epistles  
vnto al Israel and Juda, to Ephra-  
im and Manasses, that they shulde  
come vnto the house of the Lorde in  
Hierusalem, and to kepe the solenne  
L 5 feast



feast of y<sup>e</sup> Pascheouer there. Certeyne  
spedy messengers, were sent forth  
into al Israel and Iuda, w<sup>th</sup> the  
kynges letters, at the commaunde-  
ment of the kyng and his nobilitie,  
proclamyng the contentes therof,  
accozdyng vnto the kynges commaun-  
dement: The summe of his letters  
was thys. O ye chyldren of Is-  
rael, retorne vnto the Lorde God  
of Abraham, and Isaac, and Israel;  
and he wyll retorne vnto the rem-  
nautes, whych haue escaped out of  
the handes of the Assirians. Be not  
ye lyke vnto poure fathers and bre-  
thren, whych ran awaye from the  
Lorde God of their fathers, whych  
therfore brought them vnto destruc-  
tion as ye se. Byue your handes vn-  
to the Lorde, and come vnto his san-  
ctuary whych he hath hallowed for-  
euer. Serue the Lorde God of your  
fathers, and the wrath of hys great  
indignacion shalbe turned awaye  
from you. &c. Thus dyd the good  
kyng Ezechias thynke, that it was  
the chief parte of his vocacion, to de-  
stroye ydolatrie, and to set forth the  
true religion. The noble and veru-  
ous

ous gentleman kyng Josias, who **Fol. 14.**  
as the holpe worde of God beareth  
wytnesse, dyd it that was ryghte in  
syght of the Lord, and walked in the  
wayes of hys father David, and nei-  
ther bowed to the ryght hande nor  
lefte hande, roke it to be the mooste  
principall parte of hys office, to de-  
stroye ydolatrie, and to set forth,  
and to promote, the true religion  
and worde of God. And therfore  
when as he was but a boye of  
xvi. yerres of age. As the .xxxiii.  
Chapter of the second boke of Para-  
lipomenon wytnelleth, began to seke  
the God of his father David, and in  
the twelfth yere of hys reygne, that  
is, when he was but twenty yers  
olde (for he began to reygne whē he  
was but .viii. yere olde,) he clen-  
sed Juda & Hierusalem, from the hygh  
places and groues, from caste yma-  
ges and graued ymages. And they  
destroyed before hym the aulters of  
Baal, and they destroyed the yma-  
ges that was set aboue. He cut also  
downe the grauen ymages and the  
groues, and brake them in peces, &  
he scattered and throwed the peces,  
vpon the graues of them that had  
wont



wont to offer, And burnt all the sacrificing p̄estres bones vpon the alters of the ydolles, & he made cleane Juda and Hierusalem. But also in the cyties of Manasses, Ephraim, & Simeon vnto Repthalim, he destroyed al suche thynges. And when he had broken downe the alters & the groues, and had broken the grauen ymages into peces, and had pulled downe al the temples of false goddes in Israel, he returned to Hierusalem. And in the .xviii. yeaere of his reigne when as he was but .xxvi. yeaere olde, when as the lande was clenged and the temple made clene, he sent certayne of his seruantes to repaire the house of the Lorde his God. And whyles they were aboute that busines, Helkias the hyghe sacrificer or p̄est, founde the booke of the lawe, whyche was geuen by the hande of Moyses in the house of the Lorde, and he gaue it vnto Sapha the secretary, and the secretary brought it vnto the Kinge, and red it before them. After that the Kinge had hearde the wordes of the lawe: he rent hys clothes and commaunded Helkia and diuers other, sayeng: go  
your

your wayes & praye vnto the Lorde fol. 15.  
for me, and for the remnant of Is-  
rael and Iuda, for all the wordes of  
thys boke that is founde. For the  
hyghe displeasure and angre of al-  
myghtye God, hath ben poured vpon  
vs, for not keppinge all the wordes  
that are contayned in the boke  
that is founde. Then what blynde  
madnes is it to comende gouerners  
and rulers, whiche saye that God  
hath poured hys vengeaunce vpon  
vs, because we haue not kepte vn-  
written tradicions of man. I muste  
nowe my lordes and maisters are  
you a question, as it becommeth the  
Philicion to do wylch his patientes,  
and it is thys. If it had not beloged  
vnto the kynge, and had not bene  
hys office, to se the worde of God set  
forth, that al the people myght read  
it, & heare it. What nedeth he to ha-  
ue rent hys clothes, what should he  
haue neded to desyre the hygh prest  
or sacrificer with other, to praye for  
hym, and to sende to a prophete to  
knowe the wyl of God in that mat-  
ter? I thynke then ye wyl answere,  
that because he had reigned. xviii. ye-  
res and had not looked for the holye  
scripture



scripture, in al that tyme neither set  
it out in hys tyme, he thought hym  
selfe gylty, and not to haue done it  
that belöged vnto his office. Josias  
an honest man and a true man, said  
that God was angry wyth hym, be-  
cause the booke of the Lawe was not  
sought for, and set forth by hym, as  
it was hys office to haue done. yf  
that be true, all Kynges and gouer-  
ners as wel as he, are boude to seke  
for the scripture, and to set it forth,  
or els the wyathe of God shall come  
vpon them. Josias repented him ve-  
ry sore that the booke was so longe  
hyd, and that he had not sought for  
it, and yf he had not done so, as the  
scripture doth pzeuely teache vs, he  
shulde haue ben greuously punished  
for that the booke was so longe hyd.  
Wherfore it is the office of all kyn-  
ges and gouerners, to seke for  
the worde of God, and to se that it  
be brought forth into the lyght, that  
al men maye reade it, and learne of  
it, what they are bounde to do vnto  
their Lorde God, and to their suppe-  
riours here in earth & to their neygh-  
bores. Then they that other wyl ha-  
ue the same booke, wiche other of lyke  
an

authoritie, to be layd by that no mā fol. 16.  
shall reade them, or wyll not suffre  
them to be reade in a tonge that the  
people can vnderstande, haue an o-  
ther spirite then Josias had. Josias  
whome all good kynges and gouer-  
ners oughte to folowe, was so ear-  
nest in the settinge out of the holye  
scripture, that he called vnto hym  
ple al the elders of Juda, and al the 2. par. 34.  
people of Hierusalem, from the low-  
est vnto the hyghest, and in the pre-  
sence of the al he red his owne selfe  
the boke of the lawe, & not one pece  
of it alone as the terte sayeth all the  
wordes of it. yf that thys had not  
ben hys office to set forth the scrip-  
ture. God wolde haue punished him  
for goynge beyonde hys office as he  
punished Ozias. But God punished  
hym not, but alowed hym in doyng  
so. Therfore to set forth the worde  
of God was hys office, & not more  
then his office, nor belyde his office,  
nor against hys office. And it that  
was hys office, was and is the offic-  
re of all other kynges & gouerners.  
The it is the office, or one principal  
parte of the office of euery kinge, go-  
uerner and noble mā to se that ydo-  
latrye



latter be destroyed, and that hys true  
worde of God, whych is conteyned  
in the holy scripture, be set forth &  
preached and knowen of al the peo-  
ple that are vnder their gouernment.  
All ye that are vnder the dignitie of  
a kynge, maye not saye that this on-  
ly belongeth vnto kynges and not  
vnto you, for this belongeth not on-  
ly vnto kynges, but also to all that  
saye *sanctificetur nomen tuum*, hallowed  
be thy name. For al they that wolde  
haue goddes name halloved, must  
helpe to destroye suche religion as  
is against the honour of God, and  
to maynteyne & set forth as muche  
as lyeth in them the true religion  
of God. yf that euery priuate man  
be thus bounde to do, as farre forth  
as hys vocacion and calling dothe  
suffer hym, muche more are ye my  
lordes and maisters bounde, which  
receyue and haue your landes and  
tyuelot, chieslye for this purpose of  
your Lorde God, and are part of the  
kynge's bodye, that is to wette, hys  
eyes, eares, and armes wythout the  
whych he is not able alone in the  
common wealthe to do hys office &  
dutie, I thynke that he were a very  
arrogant

fol. 17.  
arrogant kynge, that wolde thinke  
hymselfe better learned and wyser  
thē the noble seruaūt of God Duke  
Moses was, and yet he (as hys fa-  
ther in lawe tolde hym trulye) thou-  
ght hym selfe not able to gouerne  
hys people alone, and therfore he  
choosed out gouerners and iuges o-  
uer thousandes, and some ouer hun-  
dretes, and some ouer fyftie, and o-  
ther some ouer ten. So when as no  
kinge is able to do al thinges alone  
that pertayne vnto hys office, euery  
kinge muste haue noble men vnder  
hym, to helpe hym to do hys office,  
that belongeth vnto hym, and to be  
partakers wyth the kyng in labour  
and office, as they are partakers w<sup>th</sup>  
hym in honour and lyuelod aboue  
the cōmon people: To whome is it  
sayd 3. praye you: Vos dicitis: ye are  
goddess: is it sayd onely to kynges?  
or is it also sayd vnto you? yf it be  
sayd also vnto you, then yf you wyll  
take vnto you suche an honoura-  
ble name wyth kynges, as to be  
called goddess, that is Iuges and ru-  
lers here in goddess stede, you must  
be content to take parte of the office  
that belongeth vnto that name.

D Ther



Therefore ye muste also to the kinge  
destroie ydolatrie, & set out goddes  
true religiō, as the noble gentlemē  
that were vnder kynge Ezechias  
dyd. What other thynges belonge  
vnto the office of a noble man, and  
specially of a kinge, besydes h main  
teining of the true religion and the  
preachers of the same, the wordes  
of Samuel partly tell vs, after thys  
maner. Beholde the Lorde hath an  
nointed the vpon thy heritage, to be  
a pryncce, and thou shalt deliuer hys  
people from the hādes of their ene  
mies that are rounde about them.  
But there are other places clearer  
and playner then thys, whych decla  
re moze plainly the office of a kinge  
and a noble man: The, ix. Chapter  
2. par, 9. of the secōde boke of Paralipomenō  
teacheth vs that it belongeth vnto  
a kynge and a gouerner, to exercise  
iustice and iugement. In the second  
boke of the kyniges and in the. viii.  
Chap, where as Dauid was praised  
for doyng of hys dutie, it is reher  
sed of hym that he dyd iugement &  
iustice vnto all hys people. Esay in  
the fyrst chapter of his prophesie re  
bukynge the prynces for leuyng of  
their

their office and dutie and exortyng fol. 18.  
them agayne to do their office, spea-  
kerh these woꝝdes vnto them: *Audite*  
*verbum Domini principes Sodomorum. &c.*

*Querite iudicium subuenite oppresso. &c.*

That is to say ye princes of Sodom, *Esay. i.*  
heare the woꝝdes of the Lord. Seke  
iugement, helpe hym that is oppres-  
sed, let the fatherlesse chyld haue iu-  
gement, defende the wydowe. And  
in the same chapter where as he re-  
proueth them againe for not doyng  
of their duties, sayth thus vnto He-  
rusalem. *Principes tui infideles. &c.* Thy  
princes are vnfaithfull, theues seio-  
wes, they loue al rewarde, & folow  
after bribes, they gyue no iugemēt  
vnto the fatherles chyldren, and the  
poore wydowes matter can not cō-  
in to you, where as you are. Moyses  
also in the. xliiii. of Exodus ordered  
certayne princes and gentlemen, & *Exod. 18.*  
chused them out of the strongest of  
the people, and he appointed them  
this office, that they shulde iudge the  
people vnder hym, at al tymes, and  
not in the terme tyme alone, as it is  
nowe the maner in Englande. yf

any man requyre authoritie out of  
D 2 the



Rom. 13.

the newe testament to proue that it belongeth vnto the Kinges, Dukes Erles, Lordes and other noble and gentlemen to exercise iustice and iudgement, and to defende the innocent, and to punish the euell: I wyl shew two euident places to proue the same. Paule in the .xiii. of the epistle vnto the Roma. declareth expressedly, that the office of princes, is to defende the innocent, & to punish the euell. His wordes are these, They that do well, neede not to feare the princes, but suche as do euell. Wyl thou not be afrayed of the power? do it if it is good, and thou shalt haue prayse of hym. For he is goddes seruaunt or officer to thee vnto good. But yf thou do it that is euell, feare, for he beareth not the sword in inuaine, for he is Goddes officer, and an angry aduenger vnto hym that dothe euell. Peter also in the seconde chapter of hys former Epistle, teacheth vs that it is not onely the office of a kynge, to defende the good and to punish the euell, but that the same is also the office of other rulers and officers vnder hym, as ye be. His wordes are these, Be you obedient vnto

unto every creature of man for the fol. 19.  
Lordes sake, whether it be the king  
as moſte excellent, or dukes or go-  
uernerſ, whyche are appointed by  
hym, for the punyſhment of the euell  
doers, and for the commendation of  
welldoers. Theſe thynges are they,  
where in chiefly ſtāde the office & du-  
tie of a ryght noble or gentleman, &  
all theſe thynges are al Emperozes,  
Kyngeſ, Dukes, Erles, Barons,  
Knyghtes, Squyers, and all other  
gentlemen bounde to do. But theſe  
thynges can they not do wythout  
great learnyng and knowlege, and  
ſpecially in the holy ſcripture. For  
howe ſhall that noble man knowe,  
whether he be kynge, duke, or erle,  
howe to deſtroye ydolatrie and fals  
worſhippyng of God, and ſet out  
the true religion, whyche haue not  
learned what is ydolatrie, & what  
is true religion, and wherin the one  
ſtandeth, and wherin the other ſtan-  
deth? He that knoweth not both the  
contraries, knoweth not parſytle  
one of them. Howe ſhall he be able  
to iuge and ſay thys is ryght whyt,  
whyche knoweth not blacke? Howe  
ſhall he knowe what is euell, that  
D 3 knowe



Aristotel.

knoweth not what is good? How  
shal he iudge whyche is whyte, and  
whyche is blacke, that is blynde and  
can se no colour? How shall he iuge  
after y<sup>e</sup> ciuile lawe that neuer knew  
it? How shall he iuge after the law  
of God or man, that neuer learned  
nor knewe any of both? *Quæ quisqz no  
uit de ijs vere iudicat, eorumqz est æquus æstis  
mator,* Sayeth Aristotel, that is, eue  
ry man iudgeth those thynges tru  
ly that he knoweth. Therefore wyth  
out great learning and namely in  
the word of God, no person cā right  
ly exerce the office of kynge or go  
uerner, or of a noble or gentleman.  
When a man of the contre, cometh  
to a gentlemā that is his landlorde,  
or to a iustice of peace, or to a knight  
or to a lorde, or an erle, or a duke, or  
a kynge, and accuseth hys neygh  
bour of blasphemie or heresy, for say  
eng, it that was ones breade, cā not  
be made God. yf the gentleman be  
ygnorant in the scripture, to whom  
thys accuser cometh, and wote not  
what is blasphemie, but only folow  
eth that learninge that he hath re  
ceyued of vnlarned preestes, & false  
prophetes, & putteth in prysen the  
man

ma accused for thys sayeng, and the fol. 20.  
pooze man dyeth in pryson, in the  
meane season, whyche myght haue  
lyued yf he had ben out of pryson,  
what shall we saye of thys Iuge, is  
he not a murtherer? Thinke ye that  
on the daye of iudgement, whē god  
shal inquyre why that gentleman  
kylled, or cast in pryson an innocēt,  
thynke ye that yf the gentylman an  
swere: I knew no better, that God  
the great iuge, which made althing,  
and was neuer made: wyl allowe  
thys excuse: I trowe not. Thinke  
ye that the gentlemē of Cambridge  
shyre and the Iudges whyche keste  
John Warde paynter into pryson  
amongest theues and murderers  
for sayeng that it was as lawfull to  
set a candle before hys hat, as before  
a paynted ymage, shall scape unpun  
nyshed yf they dyd not repent them  
afterwarde? Wyl thys excuse, I  
knewe no better, be then allowed in  
suche as were by the expressed com  
maūdemēt of God charged to haue  
parfyt knowlege of the law of God?  
I trowe naye. Was it not a greate  
shame that Iudges whyche wyth a  
fewe other of that profession wyl &



are almoste only called learned inē  
shulde be so ignoraunt in scripture  
that they kest an innocent into pry-  
son: namely whē as a paynter told  
hys matter so that no scripture lear-  
ned iudge wolde haue condemned  
hym to prison but rather wolde ha-  
ue commended hym: That Iuges  
maye learne her after to iuge better  
and to auoyd the shame that the for-  
sayd iuges had, and the punishment  
that abideth for them except they ha-  
ue repēted thē selues: I wyl reherse  
the hole stoꝛye. I hon warde aboute  
xx. yeaꝛes ago, made a fayre payn-  
ted ymage of S. Christophor where  
vnto he had ioyned a deuout inter-  
pretacion of saint Christophors lyfe  
and he had set out the ymage very ly-  
uely in a table, this set he before him  
in hys pew in the churche to learne  
to be a ryght Christophor. But with  
in a moneth that he had set vp hys  
table: certein supersticius people set  
were candels before the ymage that  
he had painted, trimmed & set vp.  
Therfoze he beyng offended wyth  
the supersticion of the people: kest  
downe all the candelles and toke a-  
waye out of the churche hys ymage  
agayne

agayne and caried it home, and vn **Fol . 21.**  
tyl he came agayne he left hys hatte  
in the place where hys ymage was  
befoze. And when he came agayne  
to churche, one aied hym what he  
ment to set hys hatte in the place of  
hys ymage, and he answered, to se  
whether any wyl be so mad to wor-  
ship my hatte as they were to wor-  
shyp my ymage. Thynke you quoth  
the Papist to Ward that any man  
wyl be so mad to worship your hat.  
Ward answered: they maye as wel  
worshyp my hatte as my ymage, for  
the hatter is as holy a mā as I am,  
and hys handwoꝝke deserueth as  
well to haue candelles set vp befoze  
it as myne dothe. And for thys hys  
sayeng whē as he was accused ther  
of and cōfessed it: he was iuged wor-  
thy to haue lyke imprisonment wyth  
theues and murderers. Wolde not  
the knowlege of scripture haue don  
good seruice vnto these blynde iud-  
ges: yea a great deale moze then .x.  
queyres of pedlers frenche. But per  
chaunce the great men (I meane  
Kyniges, Dukes, Erles, Lordes,  
Knyghtes, and other gentlemen)  
wyl saye there are lawyers & leare-



ned me enough, to do th is busyness,  
what yf it be our duetye and office,  
to gyue iudgemēt in suche maters,  
When as we maye do thys parte of  
our office and dutie, by our seruau-  
tes or other, why shulde we be com-  
bered therewith? Do not ye knowe  
my lordes and masters, that ther is  
none of you all that is so symple in  
degre, or of so smale lyuyng, but  
there cometh oft tymes some mat-  
ters to be iudged by you, when as  
nether learned seruaut nether any  
lawyer is at hande: who is so singe  
a gentleman but he hath some tenā-  
tes: who hath any tenants that ar  
so quiet, but that at some tyme they  
fall out one wyth an other: Ther is  
no gentleman that hath so smale a  
lordshipp but he muste sometyne be  
a iuge in suche maters as learning  
is to be requyred in. Can he at al ty-  
mes haue hys lawyer or other lear-  
ned man by hym: or wyl hys lādes,  
that is but a pooze gentlemā & hath  
many chyldren, be able to fynde a  
lawyer, or learned man at hande at  
all tymes: who is so simple a gentle-  
man but that he is sometyne called  
to be a cōmissioner in one mater or  
other

other? Muste a gentlemā w<sup>th</sup> shame, Fol. 22.  
brynge hys learned man or lawyer  
w<sup>th</sup> hym, to the rest of the cōmis-  
sioners: when as the mater oughte  
not to be disclosed to any but only to  
the cōmissioners alone? At Assises &  
sessions both in matters of lādes &  
good, and of lyfe and death who are  
moze cōmonly chosen (yf the mater  
be any thyng weyghtye) to be iud-  
ges in suche maters, thē gentlemē?  
when as the gentleman is kept fast  
in a house w<sup>th</sup> his felowes, is it not  
to late then, to sende for hys learned  
man or his lawyer there? No kynde  
of men ought so muche to be of the  
kynge's counsell as gentlemen both  
ought to be and are also. Shall the  
gentleman beyng a counsellor be  
suffered to brynge hys learned mā  
or lawyer into the counsel chamber  
w<sup>th</sup> hym? Gentlemen muste oft ty-  
mes go to the parliament, and there  
they muste intreate of matters, con-  
cerning the glory of God, and the cō-  
mon wealth, and somtyme maters  
of heritages and of landes and goo-  
des, are intreated there. Sometyms  
men are appched of heresye, & som-  
time of treason, so that they that are  
of



the parliament, are both counsellors  
and iudges. Shall the vnlearned  
gentlemen, iudges and counsellors  
in the parliament house, be suffered  
to bring in with them thither, their  
lawyers & learned men? But what  
yf a Kyng or a Duke, or any other  
gentleman had alwayes a learned  
man by hym, and myght cary hym,  
to all these places aboue named.

Howe shall the vnlearned Kyng,  
duke, lord, or any other gentlemā,  
yf he be vnlearned hymselfe, be able  
to iudge, whether he that he hyzeth  
for hys learned man, be learned in  
all suche thynges as he shalbe asked  
counsel of or no? or whether he be  
but a bragger of learning, or a lear-  
ned man in dede? And though he be  
learned in dede, how can the vnlear-  
ned gentilmā knowe, whether hys  
learned man, iudged after hys lear-  
ning or no, and whether he geueth  
good counsel or yll, or geueth true iu-  
gement or false, when as he that is  
vnlearned can not tel whether hys  
learned mā do after hys knowlege  
or no, or for a bybe, or for hys fren-  
des pleasure gyueth euell counsel or  
false iugement? yf a mā were blynd,  
and

and when he heareth men go by Fol. 23.  
hym, and inquired of them that go  
by, whether there be any man that  
wyl be hys gyde, for halfe of that  
whych they two can get wyth beg-  
gynge or no. There cometh one to  
hym & offereth hym selfe to be hys  
gyde, and he taketh hym. Now how  
can the blynde man tel whether hys  
gyde be blynde or no? And yf he do  
knowe that hys gyde can se: howe  
shal the blynde mā knowe whether  
hys gyde leadeth hym y ryght waye  
or no, or what not the blynde man,  
when he byddeth hys gyde lead him  
into the church, whether he leadeth  
hym vnto the galowes or no? I aske  
one of the flatterynge Cyphers whi  
che call prynces yonge lordes and o  
ther yonge gentlemen from theyr  
bokes, to hauking and huntynge, &  
suche other ydle pastymes, sayeng  
to their maisters, what nede ye to  
studye, ye haue landes and heritage  
enough, ye nede not at al to studye,  
except ye intend to be scolemaisters  
or a man of lawe, or preestes. Mai-  
ster Cypher, yf youre maister com-  
maunded you to ryde fro London to  
Cābrige in the myddes of wynter,  
whether



whether had ye leuer ryde blynde  
felde thoroꝝe bushes and byers,  
thoroꝝe thicke & thynne, folowynge  
an other mā whych leadeth thy hoꝝe  
le by the bydle, oꝝ thou had leuer ry  
de bare faced and seyng, that thou  
myght chuse the waye thy selfe? yf  
thou had leuer chuse thy waye thy  
selfe, then to be led blyndefelde thoꝝe  
roꝝe a foule waye, euen by hym  
that thou trustest beste, and know  
eth the way beste in al thy maisters  
house. What kyn a discombyng &  
vnkynnd beste arte thou whych for  
feare onely of falyng in a poole, oꝝ  
rentynge of thy face a lytle, had ra  
ther se thy waye thyne owne selfe,  
then to be led by a gyde be he neuer  
so perfyte, and yet wyll counsell thy  
maister to go blyndefelde with vncer  
tayne and vnknowe gydes, thoroꝝe  
suche matters, as yf he hit not vpon  
the ryght waye, shalbe in leoparde  
of lesyng both hys body goodes and  
heritage, yea and hys soule to. Let al  
noble me beware of suche noughty  
counsell, lest they fal into an hole pal  
sey, that is, a waryng of al mouyng  
& felyng which can not be holpen to  
any mans physik yf it be ones olde.

The

fol. 24

The remedy to auoyd this perillus  
& foule disease, is, whilse it is but yet  
in the begynnynge, for gentlemen to  
go earnestly vnto their booke, & to  
saye to suche talewaryng talkers  
these wordes, anaunt idle and vn-  
learned best, because thou arte vn-  
learned thy selfe, and arte nether  
borne to beare rule in the common  
wealth, nether haste learning, nor  
wytt to receyue learninge, thou  
wold haue me to be suche an asse as  
thou arte. yf ye vse this medecine I  
warrant you, that ye shal neuer cōe  
into the daunger of the fozsayd peri-  
lus disease. But of this disease I wil  
speake more largely herafter. This  
false opiniō that a kynge or a noble  
mā, nede not to be learned his owne  
selfe, so he y haue lerned officers, is  
contrary both vnto the ordinaunce  
of nature, to the auncient philoso-  
phers learning, to the holy scripture  
and to the exāples & lyfe, bothe of al  
wyse heathen kynges, and of godly  
and religious kynges, whyche are  
cōmended by holy scripture. The sa-  
me are also enemies vnto the cōmō  
wealth, and the honoz of the realme  
that they are of, as I shal proue  
at large here after.



Thys can no man denye, but that nature hath ordered in all lyuynge beastes, byrdes and fyshes, that part whych gouerneth and ruleth al the reste of the bodye, shulde haue moſte knowlege, and manifest wyttes & senses. Nature hath ordeyned that the heade shulde gouerne and rule, al other parties of the bodye, & therefore, where as she hath geuen, vnto al the reste of the body but one sense or wytte, that is to wete, touching or felyng, she hath geuen vnto the wynges of the bodye, the heade, euen of brute beastes, al y. v. Wyttes, that is hearinge, seying, taistying, smelling, and felyng, and to the heade of a mannes bodye, besyde all these reason and vnderstādyng. Then as so many wyttes or senses are needfully requyred in the head that hath the rule but of one body, how much wytt, learnyng and knowlege is to be requyred in that heade that hath the rule of an hundred bodyes, Is there not muche more wytt & knowlege requyred in the heade that hath the gouernement, & rule of .x. thousande bodys? Where are nowe the fals flatterers, and the enuius learned

ned men that wolde haue none lear fol. 25.  
ned but themselves, that saye that  
a kynge or a Quene, or any other  
prince, whych hath committed vnto  
his cure and charge, two hundred  
thousande mennes bodyes nede not  
to haue any more wyt learnynge &  
knowlege, then a mā that hath but  
one bodye to gouerne: who wyll be  
angry wyth the hele yf it heare not:  
who wyll be displeased wyth the  
kne, because it can not se: who wyll  
be myscontent with the thrygh, yf it  
can not smel: who wyl chyde wyth  
the breste, because it can not taist:  
But yf any of these want in yhead,  
then is all the hole bodye hurte ther  
by. Be the heade neuer so faire and  
well fauoured to loke to yf it haue  
not suche wyt as is requyred in it,  
not only men wyl mocke it and call  
it blockheade, but euen the brute for  
wyl saye vnto it as farre as Esop  
maye be beleued. *O pulchrum sine cerebro*  
*caput.* O what sayre a Braynles head  
arte thou. Though the heade of the  
cōmon welthe be neuer so wel trim  
med and appointed wyth golde and  
precious stones, yf he haue no more  
wyte the a poore foole of the cōtre  
hath



hath: what wyll al that costly appa-  
rel helpe the cōmō wealth: both cost-  
lye apparell and gorgeous houses &  
great welfare helpe the cōmō welth:  
nothyng at all. The heade in a mā's  
bodye gyueth felyng and mourynge  
vnto all the reste of the hole bodye  
that is sensible. yf the heade be wyt-  
lesse and wythout sense, howe can it  
gyue vnto y body, if that it hath not  
it selfe. The byshop of Rome of late  
yeares taunted very properly suche  
a painted wytles heade (as ther are  
to many in England) after this ma-  
ner. A byshop of Germany a Duke  
by his byrth and a goodly mā of per-  
son, came to Rome to shewe hymself  
to his father the Pope, the Pope spa-  
ke latyn to hym and Italien, but he  
coulede speake nothyng at all but  
Dyche. Therfore when the Duche  
byshop was gon forth, the Pope an-  
swered one that asked hym howe he  
lyked the Duche byshop, after thys  
maner, *par la corpe de sancto Francisco e*  
*la bella bestia*, that is by saint Frances  
bodye he is a trime fayre or proper  
beast. What thynke you wyll wyse-  
men thinke, although they dare not  
saye so muche when they see a lustye  
rutter.

rutterken wyth a hauke on his hād fol. 26.  
 and dogges folowynge hym, & a gol-  
 den cheyne dobbel about his necke,  
 with a cappe al ful of egglasses, and  
 a bushe of fethers in it as great as a  
 capones taylor, whiche can scantlye  
 wyte his owne name, and sauynge  
 the shape, hath nothyng elles of a  
 man? Wyl they not thynke of hym  
 as y fore spake of the paynted head?  
 and if that the Pope spake of the for-  
 sayd byshop: yes I warrant you, for  
 all hys bragges, hys swearyng and  
 flaring, and proude lokes. A certain  
 Italian beyng demaunded the ques-  
 tion who was a gentleman, answered  
 thus in latyn meanyng of an  
 vnlearned and wytlelesse gentlemā,  
*Est vna bestia sedens super bestiam, portans be-*  
*stiam super manum, habens bestias se sequentes*  
*& insequens bestias.* That is, a wytlelesse  
 and an vnlearned gentleman, is a  
 beast syttyng vpon a beste, bea-  
 ryng a beste vpon hys hāde, hauing  
 bestes folowynge hym, and he folow-  
 ing bestes also. It is therefore agaynst  
 nature, that he that is a best in wyte  
 and learnynge, shulde be the head of  
 resonable men in a common welth,  
 or that the head of the comon welth



Shulde be a beste, that is, a mā wyth  
out al wyt and learnyng, differinge  
nothyng from a very beste, sayng  
in forme and lyknes. The noble phi  
losophers also thought it mete that  
a kynge shulde be learned, and ther  
fore sayd Plato, as I remember.  
Happy is that comon wealth, wher  
as ether philosophers are kynges,  
or kinges play the philosophers. Vi  
getius in his first boke *de re militari*, &  
in the first chapter, requyeth lear  
nyng of rulers and gouerners in  
these wordes. It becometh no man  
to knowe better thynges and mo  
thynges, then a prince, whose lear  
nyng maye be profytable to all hys  
subiectes. Therfore prynces oughte  
to gyue them selues vnto the studie  
of wysedome. Scipio the greater,  
when as he had any leysure from  
warre and from cyuil busynes, ga  
ue himselfe as Plutarch writeth vn  
to hys boke, and sayd, that when he  
was ydle after that maner, he dyd  
then the greatest woꝝke and labor.  
Julius Cesar one of the noblest go  
uerners that euer was or euer shall  
be, thought learnyng so necessarye  
for a gentleman, and namely for an  
hygh

hyghe maiestrate, that whyles he **Fol .17**  
was a warfaire, he had hys spere in  
the one hande and hys booke in the  
other. Kynge Alexander the conque  
rour as noble a mā & as well borne  
as any noble man of thys our tynie  
is, thought it so greatly belonge vnto  
to a gentle man to excell in learning  
and knowlege, that when as he had  
herde tel that his maister Aristotell  
had set out his bokes of natural phi  
losophie, wrote vnto hym after this  
maner folowynge. Where as thou  
hast set forth the abrode the bokes of  
Natural philosophie, thou hast not  
done wel, for in what other thynge  
shall we be able to excell other men  
in, yf they be made common to all  
men whych we haue learned of the,  
for it is my desyre to excell all other  
men, rather in learning and know  
lege, then in nombze of hostes and  
great ryches, thys far Alexander,  
whych, I wolde haue you marke  
wel. Mithridates the kynge of Pon  
tus and Bethinia, because he knew  
hymselfe to be the head of al his sub  
iectes, and that it was hys dutie to  
gyue iudgemēt in hys owne person  
in very many maters, toke suche



payne to learne to do hys dutie, that  
he learned. xxi. dyuers tonges, eue  
as many nations as he was kynge  
ouer, and answered every man par  
tyly in hys owne tonge. The same  
was so wel learned in philosophye &  
phisick, that he made of hys owne  
wytre a souerayne remedye against  
poylone and many greuous disea-  
ses of a mans body, called after hys  
name vnto thys daye *Mithridatium*.  
Alfonfus the noble kynge of Arra-  
gon sayd that an vnlearned kynge  
was lyke vnto a crowned asse, and  
where as there was a kynge of  
Spayne which said, that it was not  
sempnyng that a noble man shulde be  
learned, he sayd that his sayng was  
the voice of an ore & not of a kynge.  
yf that a noble man regarde not the  
wozkes of nature nether any good  
reason, neyther any authoritie of  
Man, let hym heare what almygh-  
tye God sayeth by the mouthe of his  
seruaunt Dauid in the second psalme  
*Et nunc reges intelligite & erudimini iudices*  
*terre*, Bet you vnderstandynge o ye  
kynge and be you lerned o ye that  
iuge the earthe. Here haue al kyn-  
ges a playne comaundement to leke  
foz

take for learninge and to be learned, and not onely they but al other whrch by theyr calling are ordered of God to iuge hys people, or to geve sentence betwene one man and an other. Almyghty God in h. xvii. of Deuteronomi, geueth an exprest and a plaine comaundement vnto kynges that they shulbe diligently study the scripture, the wordes of God are these. After that the kyngesyteth in hys seate of dignite or hys kyngdome, he shal wyte out for himselfe, the Deuteronomio. of this lawe in a volume, and he shall take the copy of the offerers or prestes of the tribe of Leui, and he shall haue it wyth hym, and shal read it al the dayes of hys lyfe, that he may learne to feare hys lord God, and to kepe hys wordes and ceremonies. The same comaundement was geuen vnto the noble gentleman Josue, the Iudge and gouerner of the chyldren of Israel in these wordes. Take a good harte vnto the, and be very stout, that thou may kepe and fulfyl al the lawe, whiche my seruant Moses hath comaunded the to kepe. Thou shalt not turne from it neither to the

Fol. 28.

Deute. 17.



right hande, nether to the left hāde,  
that thou maye vnderstand al thin-  
ges that thou doest. Let not the vo-  
lume of thys boke go awaye frō thy  
mouth, but thou shalt be occupied in  
it daye and nyght, that thou maye  
kepe and do all thynges wyrtten in  
it. It is a meruelous thyng to se  
how that noble men & wemen are  
so busy to kepe those thinges that þe  
deuel, the worlde & the fleshe haue  
founde out and comaunded, & howe  
slacke and slowe they are to do it þe  
God hath commaunded so earnest-  
lye. The deuel deuyled dyng and  
cardyng and wantō daunsyng, the  
worlde wyth the deuell hath founde  
out to costly pꝛoude lycht and tem-  
ptyng apparel, the fleshe with the de-  
uel hath founde out wāton balades  
and bokes of loue and lechery: whe-  
ther are there mo gentlemē in Eng-  
lande that folowe þe counsel of they?  
Lorde God, which byddeth them stu-  
dye the scripture & be exercised ther-  
in, or of them that folowe the coun-  
sel of the afozenamed enemyes both  
to God and man? Wyl ye not nowe  
my lordes and maysters, take those  
phycians for murtherers of your  
souls

**fol. 29.**  
soules, whych forbod you to eate of  
almighty goddes triacle, that is, to  
reade hys worde whych he hath so  
earnestly comaunded, for the sauing  
both of your bodyes and soules. Are  
they worthy to be of a kynges coun  
sel or of a queenes counsell that haue  
burned thys booke whyche God in  
ioyneth you to reade, and haue po  
nysh the readers thereof as heres  
tikes, yf they be of the same iudge  
ment styll? Nowe let vs se whether  
that the comaundement of God con  
cernyng that princes should be lear  
ned, and the scripture to be red of al  
kynges and rulers, was so vnder  
stande of holy men euen as it stan  
deth, that is, that they should studie  
and reade & scripture in their owne  
persones, or they muste learne the  
scripture and reade it and knowe it  
onely by their chaplaynes, & other  
suche like officers, as the moste part  
of princes and noble men expound  
that commaundement of God now  
a dayes. All blessed and happy and  
holy me reade the scripture and are  
exercised in it nyght and daye, their  
owne selues in their owne persons.  
Then they that wyll not reade & scri  
pture neyther nyght nor day in their



of one persones, nether are excreased  
 in it, are cursed unhappye and wyck-  
 ked, be they neuer so ryche, noble &  
 so holpe in the syght of the blynde  
 worlde. Dauid in the fyrst psalme  
 describing a blyssed, happy and god-  
 ly man, proueth it that I sayd now  
 to be true. Blessed is the man (say-  
 eth Dauid) whose wyl is in the law  
 of the Lorde, and in hys lawe is ex-  
 ercysed in his mynde, & thinketh vp-  
 on it both day & nyght. And the cur-  
 sed man or the wycked man, sitteth  
 in the seat of scorners, that is to say,  
 wyl nether be vertuously occupied  
 in goddes worde them selues, nor  
 wyl suffer other to read it, but mock  
 the readers of it, as they do nowe a  
 dayes, that for a spytfull mocke, call  
 the readers of Goddes lawe gospel-  
 lers, & sometyme heretikes, & mock  
 them that ether in open preaching,  
 or in pryncie admonition tell them  
 of their fautes, and exhorte them  
 to godlynes and vertuous lyuynge.  
 Dauid in the. 119. psalme, beareth  
 also wytnes that the comādemēt  
 of almyghty God, concernyng the  
 scripture to be reade and studyed  
 of kynges iudges and noble men,  
 ought

Psal. 119.

ought to be vnderstande that they fol. 30.  
shulde reade it, and be exercised in it  
in their owne persones, & they that  
talke not wyth them selues of the  
scripture and are not exercised ther-  
in their owne selues, are not blessed  
happy and godly, but cursed unhap-  
py and vngodly, for he sayeth. *Beati  
qui scrutantur testimonia eius, in mandatis tuis  
is exercebor, & considerabo vias tuas, in iustis  
ficationibus tuis meditabor, non obliuiscar  
sermone tuos. Seruus tuus exercebatur in iusti-  
ficationibus tuis, nam testimonia tua, medita-  
tio mea est & consilium meum iustificationes  
tua. Ne auferas de ore meo verbum veritatis  
vsquequaqz. Confundatur superbi quia iniuste  
iniquitatem fecerunt in me, ego autem exerce-  
bor in mandatis tuis. Tribulatio & angustia  
inuenerunt me, mandata tua meditatio mea est  
concupiui salutare tuum, & lex tua meditatio  
mea est.* If it be true that y noble men  
whych serche and seke for the com-  
maundementes of God, and studie  
the lawe of God and are exercysed  
therin, are good and blessed men,  
thē are they euel cursed and unhap-  
py men, whych searche not for the  
commaundementes of God, nether  
studye the scripture, nether exercise  
them selues there in. The reason is  
good



4-Reg. 22.

Ier. 35.

good, for all the good kynges wher  
of is mentiō made in the scripture,  
were diligent setters forth and rea-  
ders of the scripture, and the wicked  
& vngodlye kynges cared not for it,  
reade the boke of the kynges, and  
the boke of the cronicles, and you  
shall fynde thys that I saye ryghte  
true. In the. xxii. of of the. iiii. of the  
kynges ye maye se in the historie of  
Josias, howe that al hys forfathers  
that were euell kynges cared not for  
the scripture, but let it lye many ye-  
res buryed & hyd, so that they were  
not exercysed therein accor dyng to  
the expressed commaundement of  
God. yf ye require one priuate exā-  
ple of one man, reade the. 36. of Hie-  
remie the prophete, and there shall  
ye fynde how that the wycked kyng  
Ioachim, cut in peces the worde of  
God, and burnt it in the fyre, and  
sought after and persecuted Hiere-  
mie, the authour of the boke and Ba-  
ruch the wryter of it, as certaine gēt-  
lemen bothe of the laite and also of  
the clergie haue intreated of late ye-  
res the Translators and the Pryn-  
ters of Chyestes testament, and as  
the Byble is handled nowe in some  
churches

churches in Englande and namely **Fol. 31.**  
in westminster. I marke also that  
Dauid in thys psaline wherof I ha  
ue made mencion, sayeth. viii. tymes,  
that he was and wolde be in tyme to  
come, exercised in the lawe of God.  
yf he were a true man and no lyar,  
thoughe he had sayd it but ones we  
ought to beleue hym. yf we do bele  
ue hym, ye maye se that Dauid the  
good kynge, whiche was so muche  
exercised in the scripture, vnderstan  
deth the comaundement of reading  
and studying the scripture, to per  
teyne to the kynges and gouerners  
them selues, and to their owne per  
sones, and not onely vnto their ser  
uauntes and clergye. Kynge Salo  
mon as well bozne and as noble a  
man as any is thys daie in Europa  
and as wyse a man, and as wel lear  
ned as any counseller in Englande,  
or els where, and therfore knewe y  
meanynge of the comaundement of  
the scripture to be reade of princes,  
thought not scozne to spt in iudge  
ment in hys owne person, and be  
cause he knewe that it was hys offi  
ce to gyue iudgement vnto his peo  
ple, and that he could not do that of  
fice



since well excepte he had great learning and knowlege whē as almighty God offered vnto hym to gyue hym frelye what so euer he dyd aske, answered God after thys maner following. Thou haste shewed great mercy to Dauid my father, and hast ordered me kynge in hys place. Nowe Lorde God let thy worde be done which thou promysed vnto my father Dauid. For thou haste made me a kynge ouer a great nombre of thy people, whychē is as vntellable as the duste of the earth. Gyue my wysedome and vnderstandyng, that I may go in and out before thy people, for what man is able to iudge worthely suche a great nombre as is of thys people? God answered & sayd vnto hym. Because thys hathē more pleased thy herte, and haste not cared ryches and substance and honour, nether the lyues of them y<sup>e</sup> hate the, nether lōge lyfe. Thou hast cared wysedome & knowlege, y<sup>e</sup> thou maist iuge my people, ouer y<sup>e</sup> which I made the a kynge, wysedome and knowlege ar geuē vnto the, & I wil gyue the ryches substance & honour also. Dauid this noble gentlema<sup>n</sup>s father

ther in. 119. psal. desyrezth God. xlii. Fol. 32.  
times to teache him his witnesles &  
his cōmaundemēts, but wherfore I  
pray you: that God shulde teach him  
to save the .x. cōmaundemēts, or to  
read them onely in diuers tonges:  
Nay, for he could say them by herte  
wel enough. But for thys ende sayd  
he so ofte, teache me thy cōmaunde-  
ments that it myghe please God to  
gyue hym the true vnderstandynge  
of the scripture, that he myght or-  
der hys lyfe accor dyngge vnto hys  
commaundementes. Where vpon  
seyng that Dauid so wyse a man  
and so wel learned, desyred almighty  
God so earnestly, and so ofte,  
to teache hym the vnderstandynge  
of the scripture, and exercised hym  
so muche in it: it foloweth that as  
the true vnderstandynge of Gods  
worde is necessary for a prince,  
so it can not be had without prayer,  
great payne, labour and exercise.  
Then when as God commaundeth  
Kynge and Iudges to be learned,  
and learnynge can not be had with-  
out great studye and labour, it  
appereth very playne that the chief  
labour that a noble gentlemā shulde  
be



he occupied in, al þ dayes of his life,  
is the studie of scripture, and suche  
other wytyng, as help to the vnder  
standyng of the scripture, and to the  
declaracion of the same. Lucius the  
fyrst christian kynge of our lande,  
who sent to Rome for Baptyfiers &  
preachers, and receaued the baptis  
me of Christ wyth all his, after that  
he had receaued the christian fayth,  
caused many bookes of latin to be  
translated into hys owne naturall  
tonge, he also parted and bestowed  
the day and night after this maner,  
he spent eyght houres in studie and  
in prayer, viii. houres in hearynge  
of causes, and eyght houres in sle  
ppynge, and in suche necessary thyn  
ges as were necessary for his bodye  
Picus the noble erle of Miradula,  
sayd a very notable sayeng, whyche  
I wolde al erles & noble men shuld  
marke and beare awaye, and it is  
thys. Learnyng is vnto a yomã mā  
in the stede of syluer, to a gentlemã  
in the stede of golde, and to erles &  
princes in þ stede of precious stones.  
Now my lordes and maisters, whe  
ther is it moze mete that we shall fo  
lowe the counsell and examplis of  
all

al wyse philosophers and moſte no-  
 ble kynges, that were vnder þe lawe  
 of nature, and the commaundemēt  
 of holy ſcripture, and the example of  
 all holy and noble kynges vnder the  
 law of Moſes, and alſo the ſaynges  
 and doynges of the beſt kynges. þe  
 were vnder the lawe of the Goſpel,  
 whych thought it neceſſary for kyn-  
 ges and noble men to be learned, e-  
 uen their owne ſelues: or to folowe  
 the counſel of a ſorte of vnnaturall  
 and vnlearned curtely crowes, whi-  
 che ſaye that a kyng or a noble mā  
 nede not to be learned, but that it is  
 ſufficient for him, yf þe his chaunce-  
 lers or chaplaines, & other officers  
 holdyng to him, be learned for him.  
 As farre as I can perceyue, ye that  
 are noble men and gentlemen, and  
 nowe, ſpecialllye ye that are of the  
 Quenes counſell, and are lordes of þe  
 parliament: had neuer more nede of  
 learnyng, then ye nowe at thys pre-  
 ſent tyme haue. For þe religion whi-  
 che hath ben brought in agayn of  
 late by the myght of goddes woꝛde,  
 and hath bene receyued thowout  
 al thys realme, ſayng of a fewe ob-  
 ſtinate Papyſtes, & hath be brought



to thys perfection that it is now at,  
not onely wpyth great labour & ieo-  
pardye, but wpyth the deathes of ma-  
ny an honeste and learned man, is  
nowe taken for heresye and falle do-  
ctrine. And yet there is no smale nō-  
bre of them, that wpyll aduenture,  
bothe lyfe & goodes, that it is þe true  
religion that was exercised in kyng  
Edwardes dayes, and that it, why-  
che begynneth now. thowowe out  
Englande to take place agayne, and  
was allowed in the tyme of the late  
kynges, kyng Henry the. vii. & the  
viii. war ryght papistrpe, and false  
learnynge of men, onely able to be  
defended, by longe tyme, & the falsly  
pretended auctoritie of Christes  
Churche, whych wpyll brynge in and  
set forth none other doctrine then  
suche as her husbände Christ hath  
cōmaūded & allowed. Thys cōtenci-  
on is about no smale matter, it is a  
houre goddes service, and about the  
true doctrine religion and worshop-  
pyng of God. The saluacion and dā-  
nacion of many a thousand, hange  
vpon these matters, therfore seyng  
that God hath made you gouerners  
vnder the Quene & iudges in these  
mat-

fol. 34  
matters ye had nede to loke wel vp  
on the worde of God, that ye gyue  
not sentence against goddes truthe,  
to the destruccion of your owne soules,  
and many thousandes mo. The  
one parte bryngeth forth scripture  
and the wyrtten worde of God, and  
the other parte bryngeth forth, lōge  
customes, fathers, and the authori-  
te of the Romyshe churche, whiche  
hathe erred shamefully many hun-  
dredth yeres, and no mā is able to de-  
fende the contrarpe. I do perceyue  
that some of you are indifferēt, and  
are not marped vnto one kynde of  
men more then another, wherfore  
ye maye in these controuerfies, be y  
more indifferēt iudges. But I hear  
saye that there is an other sorte of  
the nobilitie, that are so parrial in  
these matters, that are nowe in con-  
trouerfies, that what so euer reason  
or scripture be brought of the other  
parte that they fauour not, they wil  
not beleue it, but yet wythout any  
reason or scripture or any other suf-  
ficient profe, or trial of theyr doctri-  
ne: embrace and gladly receyue, all  
suche doctrine and tradicions as  
theyr chossen prophetes teache them  
¶ 2 whome



whome they fauour and fantasie.  
The same affectionate people, why  
che truste so in these men wythout  
any trial of theyr doctrine whether  
it be good or bad, are so tender ouer  
theyr owne bodyes, that they wyll  
nether eate any meate nor drynke  
any drynke, though theyr cokes and  
butlers be neuer founde faulte in  
theyr offices in al theyr liues: except  
there be an assay take of their meate  
and drynke before. yea I heare say  
that some dare not eate of the meate  
that is dressed of theyr comon cookes  
in the comon kytchens, be the cokes  
neuer so honest men and these wyll  
neither truste their cookes nor assay  
ers and therfore eate no meate but  
suche as is dressed of their maidens  
in theyr owne presence, in theyr  
owne secrete chambers. Wolde to  
God these loued their soules so wel,  
& the soules of all them that are vn-  
der their gouernment, as they do their  
owne natural bodyes. As the meate  
of the bodye yf it be good, feedeth and  
nourisheth the body and saueeth it fro  
perishynge, and yf it be poysoned it  
kylleth the bodye, euen so the doctri-  
ne or preachynge whych is the food  
of

of the soule yf it be good saueth the fol: 35.  
soule, so yf it be noughty and false,  
it popsoneth and killeth the soule.  
As it the godly wysedome to se and  
trye it which goeth into their bodies  
wyth theyr owne eyes to be good &  
holsome before they receyue it: and  
to receyue of their olde gostly cookes  
what so euer they dresse for them vn  
sene, vntasted, and vnassayed: Tho  
ugh their bodely cookes haue serued  
them neuer so longe, they wyl take  
nothyng that is dressed of them, ex  
cept they se it wyth theyr owne eyes  
assayde, whye truste they then their  
spirituall cookes so well that wyth  
out any further assay or trial, recey  
ue into theyr soules, what so euer  
meate they dresse for them & gyue  
them: Verchance they wyl say that  
seculare and married cookes, hauing  
wyues and chyldren, may easely for  
a bypbe, be brought to popsonne their  
masters and maistresses, but spiri  
tual and vnmarrjed men are more  
to be trusted in their spiritual cooke  
ry, because they are wyuelesse and  
nede not to be compelled vnto popse  
nyng for lacke of lyuinges because  
they haue enoughe, and also  
ff s by



by touchyng dayly the body & bloud  
of Christ, are holper then the world  
ly cookes are, and so halowed wyth  
the holy oyle wherwyth they were  
anoynted in the tyme of their consec  
ration, that they can not kyll vs w  
poysoned meate, as the secular may  
easely do. And therfore what so euer  
our spirituall cookes sende vs, that  
is good and holsome, that wyl we re  
ceyue, wythout any further trespall.  
We knowe them and trust them so  
well. To whom I answer that not  
only foz in stories, but also that our  
owne cronicles beare wytnes, that  
these spirituall wyueles cookes foz  
all their touchynge of their Christes  
bodye dayly, and foz all theyr holpe  
syntment, haue euen bodely poyso  
ned not onely kynges and princes,  
but also dyuers other honest men,  
besydes that I can proue, that spiri  
tuallly they haue poysoned many  
thousandes. In the cytie of Berna,  
iiii. freres poysoned a tayler wyth  
the poysoned bread of the sacramet  
in our dayes, & the same were burnt  
foz their labo?. A spiritual & wyueles  
cooke a black monke, wel anointed,  
poysoned kinge John as our stories  
beare

beare wytnes. We reade in tryuers fol. 36.  
stories of monkes & other wyueles a  
noynted cookes, poysoned not only  
Emperors & kynges, but also poyso  
ned the sacramentall bread wherby  
they toke for their Lord & their God  
The euen wyueles spiritual cookes  
wyll poyson kynges & quenes, whe  
as they ar not aserd to poyson their  
God him selfe. Thus far haue I spo  
ken of bodely poyson. But as tou  
ching spiritual poison, that is to say  
concernyng marring of mens min  
des w<sup>th</sup> false doctrine, the conyngest  
& beste betrusted cooke p<sup>r</sup> they haue  
nowe at this tyme, who ruleth the  
rosse alone, hath ether serued out  
poyson vnto kyng Henry the. viii.  
& to al Europa, or els Quene Mary  
is a bastard, of false doctrine be poy  
son of the soule, & she be a bastarde  
that is borne out of lawfull matri  
mony. Steuen Gardiner an vnder  
cooke in the Cardinal Wolfe Wol  
sey hys house, and afterwarde a  
lowed of kyng Henry the. eighth, to  
be a maister cooke and hys princi  
pall cooke for a lōge tyme, ruled the  
rosse in p<sup>r</sup> kynges house, as boldly &



as saucely, as hys maister dyd be-  
fore hym, as he blowe vpon his cheke  
that my Lorde of Warwyke gaue  
hym, maye beare wytnes. But whē  
as thys cooke shoulde serue out a  
vysshe of obedience vnto the kynge  
and vnto all the West churche, he  
poudered it wyth suche popson, that  
he made the kynge an hore master,  
our Quenes mother an hore, & oure  
Quene Mary a bastard. Is it good  
trustyng of suche a wyueles anoy-  
ned cooke? Are not then wyueles coo-  
kes as muche to be suspected of spiri-  
tual popson, as other cookes are to  
be suspected of bodely popson? yea  
& a great deale more. For your bo-  
dely cookes were neuer taken wyth  
any suche offence, for yf they had ben  
taken therewith, they shoulde haue  
bene stryght waye hanged or scal-  
ded to death for their labour. Thys  
cooke for all hys popsoned service,  
is so trusted now, that he is made  
Chancelor of England, and presidēt  
of all the counsell. But lest any mā  
should denye yf theyr maister cooke  
S. Barde. dyd euer any suche thing  
I wyll brynge hys owne wordes,  
wherin he confesseth opely to al the  
worlde

worlde hys dede, and as yet, I for Fol. 37.

my parte, haue neuer herd nor red,  
that he repeted him of his so doyng  
Hys wordes are these. The Levites  
call comaundementes, of the forbod  
den and unnaturall hoyshe mari-  
monies, pertaynyng vnto the cha-  
stite and clenenes of matrimonye  
(wherin the hole felowship of man-  
nes lyfe is conteined, and the begin-  
nyng of encrease of issue standeth)  
haue alwayes so ben take as fyrst,  
to be geue in dede vnto the Jewes,  
because they were expounded to set  
clerely forth the lawe of nature and  
therfore shoulde alwayes perteyne  
vnto all kyndes of men. Wherein  
doutles both the voyce of nature, &  
the comaundement of God agreing  
together, forbade it that was contra-  
rye vnto the condicion of borhe.

But amongst these, when as the co-  
maundement of not mariyng the  
brothers wyfe, is also conteyned,  
what other thyng ether oughte, or  
coude, the excellent maiestie of the  
kyng of Englande do, then that he  
hath done, wyth the great consente  
of hys people, and the iudgement of  
hys church, that is, that he deuorsed

from



from vnlawfull bādes oꝝ conestant  
tes, shulde enioye lawfull marriage,  
and that he obeyeng the cōmaunde-  
ment of God (as it was mete) shulde  
foꝛ sake her, whom nether lawe noꝝ  
right would suffer him to holde it.  
In whych mater, when as the sen-  
tence of Goddes woꝛde had ben suf-  
ficient, (whych al men are bound to  
obey) yet h̄ moſte ſacred kynges ma-  
ieſtie, diſdeyned not to put vnto it  
the voyces of the moſte auncient &  
graue men, and the iudgement and  
censures of the moſte ſamous vniuer-  
ſities of all the woꝛlde. Thus farre  
hath maister Gardiner ſpoken the  
cooke, whose cookery ye wyl not ſu-  
spect, because he hath bene alwayes  
ſo honeſt and true. But let vs ſe  
what maner of ſeruice he ſerueth, &  
ſendeth vnto all the woꝛlde, & howe  
honeſtlye he thynketh of our ſoue-  
rayne lady Quene Mary, & Quene  
Katherin her mother. Fiꝛſt he ſay-  
eth that the marryng of the brothers  
wyfe, is an vnnatural, hoꝛſhe ince-  
ſtuous marriage, and he iudgeth the  
matrimony betwene the Quenes fa-  
ther & mother to be ſuche, & therfoꝛe  
he ſayeth, the kinge dyd wel, in brea-  
king the vylawfull bandes of ma-

trimony, whylse he put hys vnlaw-  
 full wyfe awaye. ye maye se my lordes  
 and maisters, that thys mā tal-  
 leth and iudgeth Quene Katherin,  
 to be none of kynge Henries law-  
 full wyfe, whych sayeng conteyneth  
 in it, that kynge Henry the eyght,  
 was an incestuous hoze maister, that  
 Quene Katherin was an hoze, and  
 that Mary theyr daughter nowe  
 Quene, is a bastarde. For who so c-  
 oer lyeth wyth a womā, that is not  
 his lawfull wife, is an hoze maister,  
 and she that hath carnall copulacion  
 wyth a man, y is not her right hus-  
 band, is an hoze, & the childe that is  
 begotten & borne of these. ii. is a ba-  
 starde. I pray you my lordes (yf ye  
 dare) are this cooke, whether he wyl  
 abide by this cokery or no. yf he wil  
 not abyde by it, the may wrytes co-  
 kes sōtymes, send poiso to their lordes  
 or ladies tables, as wel as mari-  
 ed cokes. yf he wil recāt & deny this  
 his sayeng, & say longe y lpeff, the ye  
 muste not suffer hym to haue thys  
 new found glorious name of *Constan-*  
*tinus*, which he gaue him self in his bo-  
 ke of y sacramēt, but let hi be called  
*iactantius*, for that agreeth w this his  
 cōdicion, better then *constantinus* doth.

*Constantinus**Iactantius*



But yf he wyll stande to hys olde  
sayeng, and defende that hys meate  
had no poyson in it, and that the ma-  
riage was unlawfull betwene the  
Quenes father and mother, I mar-  
uel why that maister Ridley of late  
bysshop of Londō, and dyuers other,  
are ponysshed as traytors for þ same  
wordes, and that thys man shalbe  
taken for the Quenes hygh frende.  
Cardiner was lōge at Rome, in la-  
bourynge as I herde saye to obtey-  
ne of the Pope a lycence of dyuor-  
ce for the kynge, and it is lyke that he  
purchased in the meane tyme a par-  
don of the Pope, that he myght saye  
what he lyst for hys lyfe tyme vn-  
ponysshed, whiche pardone belyke  
some men (that thynke that the Po-  
pes lycence is styll in full power &  
strength,) seyng the same pardone,  
suffer hym to enioye his pardone at  
hys pleasure, and gyueth him leane  
to do and saye what he lyst. yf he  
sayd nothyng but the truthe, in say-  
eng that the marriage betwene the  
Quenes father & mother was un-  
lawfull, yet there are other wordes  
of hys owne, that wyll condēne him  
to be a perillous rooke, and a poy-  
soning

sonyng cooke. In the very fyrst leaf Fol. 39.  
of hys booke, of hys obedience, he cō-  
fesseth, that he wyth many other  
graue and learned mē, by a folyshe  
and an olde superstition for a season  
wythstode the truthe. If he wyth-  
stode the truthe for a season for the  
same tyme he helde wyth falshode (for  
to wythstande the truthe, is to holde  
wyth falshode) & he that holdeth for  
a season wyth falshode, and teacheth  
and preacheth the same, he serueth  
in the same tyme out popson, for hol-  
some meate, and therfore is more to  
be suspecte in hys spiritual cookery,  
thē the bodely cooke, is to be suspect  
in hys cookery, whyche at no tyme  
was cōuicted ether by word or dede,  
to haue done any other thyng, then  
became a christian mā to do. In the  
same place he graunted playnlye,  
that he departed from the truthe; &  
that he was a ielous folower, & an  
earnest defender of the law and the  
letter, and that he dydde neuer any  
thyng more vnwillyngly, thē to go  
awaye from those opinions that he  
once had taken, what so euer they  
were. He sayeth also, that he was  
not lyke vnto Paule, whych whē as  
he



he was ouerthrowen was so obedi-  
ent to the voice of God, that he said,  
Lorde what wylt thou haue me do.  
yf a man thynke that these sentēces  
be not in hys boke, I wyl reherce  
hys owne wordes in Latin as he  
wrote them. *Neg, vero dubito quin in  
hāc eandem, aut certe aut multo dissimi-  
lem cogitationem mecum multi, ij, do-  
cti graues ac boni viri inciderint, quib<sup>us</sup>  
inepta quadam, & inueterata supersti-  
tione impeditis veritatiq, aliquamdiu  
reluctantibus, eadem hec cogitatio om-  
nes dubitationis scrupulos prorsus ade-  
mit, lucemq, vere veritatis diuina ope-  
rante gratia attulit atq, adduxit. Equi-  
dem autem vt de meipso ingenue confi-  
tear, cum legis & litteræ, vt ita dicam,  
emulator ac propugnator essem aceri-  
mus, nec quicq, illibentius vnq, aut inui-  
tius facerem, q, vt a receptis qualiacūq,  
essent discederetur, quo quidem longius  
mens in ea re, iudicium a veritate reces-  
sit, hoc certe vehementius, atq, acrius  
quiddam in veritate agnoscenda passus  
videbar, non aliter sane atq, oculi tene-  
brarum caligine hebetes iam facti, ad su-  
biam*

bitum irradiantis luminis splendorem so fol. 40.  
lent obstupefcere. Mihi nāq; illud hand  
datum fuit, quod diuo Paulo conſtat ac-  
cidiffe, qui ſimulatq; a deo proſtratus ce-  
ciderit, vocem obedientiæ protinus emi-  
ſit, dicens, domine quid vis me facere?  
Hoc enim electo illi vaſi vberior Dei  
gratia contulerat, vt vocem corripienſis  
Dei, & ab errore reuocantis, confeſtim  
agnosceus notum ſe Deo cōmitteret re-  
gendum, & ei in omni veritate ſtatim  
obediret ac pareret in omnibus. &c.

Nowe maye ye ſe by hys owne wor-  
des, that he was an enemye vnto  
the truthe, he that was ones an ene-  
mye vnto the truthe, may nowe al-  
ſo be an enemye vnto the ſame a-  
gaine, and whether he be a frende  
at thys tyme or a foe vnto the truth,  
howe can they iudge, that ether wat  
al iugement, or yf they could iudge,  
wyl not take the payne. I beſeche  
you my lordes for the loue that ye  
beare to God, and the cōmon welth,  
are hym in what opinions he went  
from the truthe, whether it were in  
deſendyng holy water & holy bread,  
in p̄inuocaciō of ſaintes, in purga-  
te? p



forp, in the iustificacion of woꝝkes,  
in the nombꝛe of the Sacramentes,  
in the ceremonies of the Church oꝛ  
in defendyng of the real pꝛesence of  
Chꝛistles body in the Sacrament, oꝛ  
in what other articles he erred in?  
Because he dyd not tel in what point  
tes he erred in, it may chaunce y he  
is fallē into y same erroꝛes agayne,  
as we se certaine of hys secte, which  
had forsworne in the two last kyn-  
ges dayes diuers erroꝛes, and had  
subscribed to the cōtrary, and now  
afreshe are fallen into the same erro-  
res agayne. yf that maister Gardi-  
ner alowe his doctrine styl, of kyng  
Henries mariage let hym set forth  
the same doctrine in Englyshe at  
large, because the cōmō people may  
learne some holsome doctrine of it  
euen as he, oꝛ at y lesse some of his,  
haue handeled maister Barlowe,  
which wꝛote a noughtye and a falle  
lyeng boke, compelled by feare to do  
so. But yf he wyll not set out hys  
booke in Englyshe both because he  
knoweth in hys conscience that it is  
a false boke, and an heretical boke,  
and therfore wyll not knowlege it  
now to be his boke, because he was  
com

compelled by feare to wyte against **Fol. 41.**  
 the open truthe: he (or at the leste  
 some of hys poppe pzentises) is ve-  
 ry uncharitable & vniust vnto mai-  
 ster Barlowe, whych hādeleth hym  
 otherwyle then he wolde or wyl be  
 handeled hym selfe. yf that men &  
 women that are so marped vnto cer-  
 tein men, that they wyl not examyn  
 theyr doctrine but take it to be y veri-  
 truthe what so euer they saye, wold  
 stande to the indgement of the holy  
 scripture, I shulde easely condemne  
 them for theyr so doyng, and proue  
 that they dōd playne contrary vnto  
 the mynde of the holy ghost. But be-  
 cause they care not for scripture, I  
 wyl let them alone, and talke a lytle  
 with you my lordes and masters,  
 that are indifferent men and haue  
 not sworn to holde wyth the wordes  
 of any one scole maister. Saint  
 Iohn in the.iiii.chapter sayeth. **1. Jo. 4.**  
*Ne cui vis spiritui credatis, sed probate spiritus an*  
*ex Deo sint.* Beleue not euery spirite,  
 but trye the spirites whether they  
 be of God or no, but they beleue all  
 spirites, that holde wyth the messe,  
 purgatory, holy water & holy bread,  
 inuocation of saines, and such lyke  
 B ordi



ordinaunces of man, and trye not  
whether they be of God or no, and  
yf they wolde trye the spretes shuld  
they not trye them wyth the worde  
of God: Haue they knowlege in the  
worde of God: they confesse they ha  
ue none at all, but they saye that it  
is enoughe for them, to trye all doc  
trine, wyth theyr fathers sayth, and  
otger of theyr olde ancerours, & with  
the authorite of the catholyke chur  
che. What yf some of theyr forfa  
thers or els of theyr mothers, wyth  
in these selwe hundreth yeaeres were  
heathen men, or heathen wemen, shall  
it be mete for them to iudge all doc  
trines, by theyr fathers sayth:  
Whych of theyr fathers or mothers  
was not a Papist: Shall men iudge  
ryghtly matters of religion, by the  
sayth of papistes: What yf theyr fa  
thers haue erred, shall we be com  
pelled to folowe theyr fathers er  
rors: that were great pytie. What  
yf some of theyr fathers bylded Ab  
bayes to fynde a sorte of ydle mon  
kes in, and founded chantry prestes  
to synge for soules in purgatory:  
What yf some of theyr fathers put  
downe abbayes and chantres, howe  
shall

fol. 42  
Shall they iudge here who dyd bet-  
ter, and whome they and we ought  
to folowe: yf some of theyr fathers  
helde thys opinion, that it was law-  
full to put away theyr lawfull wy-  
ues, & to cleue to hoeres, as some of  
them can not denye, but that theyr  
fathers haue both so beleued and al-  
so so done: Was thys a good belue,  
I thynke that they theyr selues will  
saye that the beleue was nought.

Shall it be then mete to examine al  
doctrines wpyth theyr fathers sayth,  
and theyr ancetores beleue: yf any  
of the ydle and vnscriptrue learned  
traditioners (for so muste we call  
them, because we maye call no  
man now a Papist) do holde that it  
is not requyred, that a kynge or a  
Quene or any ruler shulde be well  
learned in the scripture because all  
matters and controuersies of reli-  
gion oughte to be tryed by the au-  
thoritie of the catholyke churche,  
meanyng therby the common  
consent of almoiste al the byshoppes  
prelates, and vniuersities in all the  
west parte of Europa and the deter-  
minacions of generall counsellies:  
I answer, yf we shulde folowe the  
B 2 iuge



Luth-  
bert.  
Steuert  
Sapson

ingement of thys catholyke church:  
then shulde we boldly pronoũce that  
the mariage betwene kyng Henry  
the eyght, and his fyrst wife Quene  
Katherine, was not lawfull. For  
the moste principall parte of the ca-  
tholyke churche of our tyme as it is  
taken, that is the moste parte & most  
notable vniuersities of thys part of  
the world and the moste part of lear-  
ned men, and all the Byschoppes of  
the churche of Englande sauyng  
one, condemned the mariage betwe-  
ne kyng Henry the eyght and lady  
Katherine thys Quenes mother. I  
haue enowe to beare me wytnes  
that it is true y I saye, besyde Luth-  
bert nowe byshop of Durraim, Ste-  
uen byshop of Wynchester, & Sam-  
son nowe byshop of Couentre. But  
yf these forsayd vniuersities and  
byschoppes of Englande had ben cor-  
rupted for money, as scolares are  
pooze and sometyme graunt it that  
ought not to be graũted for mony,  
namely suche where as y Pope bea-  
reth rule, and these .iii. fornamed  
byschoppes as some other lawyers  
do, as they be, had sold theyr tonges  
and handwrytynges for mony and  
pro-

promotion and for they: princes fauour: yet the olde Canones and generall counsellers are not so to be suspected of corruption as peradventure some of these forsaide byshoppes be: heare therfore what the olde Canones and counsellers iudge of thys matter. fol. 43.

Thys that I wpll allege is wyrtten in the seconde parte of the decrees, the. xxvii. cause & seconde questio Cap. *Si quis dispensauerit sibi aliquam, & praueniēte mortis articulo, eam cognoscere non potuerit: frater eius non potest eam ducere in uxorem.* That is yf any man be handfasted or betrouthed vnto a woman, and he beyng preuented wpth death could not haue carnall copulacio wpth her: hys brother maye not mary her.

Gregory the byshop of Rome also speaketh thus of thys matter, in the same place as he is alleged.

*Nulli christiano licet de sua consanguinitate, vel quā cognatu, suus habuit in matrimonium assumere.*

It is not lawfull for any christen man to mary any of hys owne kyn or her that hys kynsman hath had.



The same Gregoꝝ sayeth also the  
se wordes in the same place. *Si quis*  
*uxorem desponsauerit. &c.* yf any mā be-  
trouthe oꝝ be handfast vnto a wyfe,  
oꝝ gyue earnest vnto her and he be-  
yng taken awaye by death befoze &  
so can not mary her, none of thys  
mānes kyn may take her afterwar-  
des to wyfe. Julianus also byshoppe  
of Rome as he is alleged in y same  
place, hath the same sentence and al-  
molte the same wordes, sayeng that  
neither the brother that lyueth noꝝ  
any other of the kynred maye ma-  
ry her that was betrouthed vnto  
the brother oꝝ kynsman that is de-  
parted.

Prynce Arthur dyd not only be-  
trouthe the Quenes mother, but also  
mary her and lye with her, therfoze  
by these men it was not lawfull foꝝ  
his brother after ward to mary her.

In the. vii. Chapter Concily *Ame-  
liani* thys lawe was made by y church  
concernyng the mariyng of the bro-  
thers wyfe.

*Frater superstes ne thorum defuncti fra-  
tris ascendat.* Let not the brother go by  
in to the bedde of hys brother that is  
departed.

At

It is also wyrtten thus of the fol. 44  
same mater in an other counsel cal-  
led *Concilium Neocæsariense* in the secōd  
Chapter.

*Mulier si duobus fratribus nupserit, abijci-  
atur vsq; ad mortem.* yf a womā be mar-  
ryed vnto two bʒethʒen, let her be  
caste away vntyl her death.

Nowe maye ye se whether it be  
safe to leaue the wyrtten worde of  
God and to truste vpon the traditio-  
ners catholyke churche or no, why-  
the yf men wolde gyue credit to, the  
shulde they beleue that kynge Hen-  
ry the eyghtes mariage wyth Kather-  
ine the Queens mother was vn-  
lawfull and that our Queene were a  
bastarde.

But ye that are ryght shapen gent-  
lemen, and not bayne bʒaggers of  
nobilitie, I truste wyll folow the  
ryght and true chʒistian gentlemē,  
wherof Luke maketh mencion in  
xvii. Chapter of the Actes, in these  
wordes. *Hi erant summo genere nati inter  
eos qui erant thessalonica, qui receperunt sermo-  
nem, cum omni animi promptitudine, quotidie  
scrutantes scripturas an hec ita se haberent.*

These were of a noble byʒth, or of y-  
chefeſt of the nobil.tie, amongst the



Act. 17. that were in Thessalonica, whiche  
cherefully, or wyth all redynes of  
mynde, receyued the worde and ser-  
ched daylye the scripture, whether  
these thynges were so or no, that is,  
whether Paules doctrine and sayn-  
ges were agreynge wyth the scrip-  
ture or no. Nowe as many as wyll  
be in dede, it that they ar called, that  
is ryght noble men and gentlemē,  
let them folowe these ryght christia  
gentlemen, and take them for a pa-  
tron to folowe, and then shall they  
be able to gyue ryght iudgement in  
matters of religion that are at thys  
tyme in controuersie. But yf they  
wyll not folowe these gentlemē, but  
wyll be wylfully blynde, and suffer  
them selues to be led, whether so e-  
uer it shall please theyr blynde guy-  
des to leade them, they may as well  
tary at home, as come to the parla-  
ment house, to syt there, except they  
wyll other slepe, or elles tel the cloke  
whylse learned men, dispute the ma-  
ters that are in contention, as I ha-  
ue sene some gentlemen of the fyrr  
head do, when I was a burgeis of  
late, of y lower house. yf that it per-  
teyned not to gentleman, by the rea-  
son

son of hys office to be learned yet it **Fol. 45.**  
were expedient for the honour & ho-  
nestie of the realme, that gentlemē  
shulde be learned. For whē as ether  
embassadours beyng learned gent-  
lemen come into Englande or En-  
glyshe gentlemen go as embassa-  
dours vnto Emperours, kynges, or  
other noble and learned gentlemē,  
into straunge landes, yf our noble  
men be learned, it shall turne to the  
honour of the hole realme, but yf  
they be vnlearned, the straungers  
wyl reken vs al to be brute beastes,  
when as our heades are so brutyshe  
and vnlearned. Aboute. xiii. year es  
ago, it chaunced that I was in Cal-  
lice, and whylle I was there, the  
prince of Salerne came thether out  
of Italy, wyth many noble gentles-  
men. At that tyme two Englyshe cō-  
missioners were sente thether, to  
soure the towne of traytours. And  
no depute as yet appointed, nor be-  
yng there: these two Englyshe com-  
missioners muste welcome y prince  
and his nobles that cam wyth him,  
and when as the gentlemen spake  
fyrst Italian vnto oure men, after-  
wardes latin, and as farre as I re-



member frenche to , oure gentlemē  
coude not speake one worde againe  
to them, in any of those .iii. tonges.  
The one was an Erle, and the other  
a knyght. Whē as they shuld walke  
together, because oure Erle wolde  
shewe the straunger a caste of  
Englyshe curtesye, when the straun-  
ger wolde haue geuen the honoure  
and hygher hande vnto hym, he cry-  
ed styll (thynkyng that he behaued  
hym selfe Erlely and gentlemanly)  
nothyng els, but by goddes body I  
wyl not, by goddes boop I wyl not,  
by goddes body I wyll not, as thou-  
ghe hys gentlemanship had stan-  
dē in great sweryng. Was not thys  
a great shame vnto all Englande,  
that there was no better choyle in  
Englande, but that suche two must  
be sent forth, whych were so vnlear-  
ned, and namely vnto such a place,  
as straungers of all nations, and of  
all degrees cōmonly resorte vnto:  
Nowe haue I proued by mannes  
learnynge goddes holy worde, and  
by natural reason, that it belongeth  
vnto al princes, gouernozes and no-  
ble men to be learned and by the ho-  
ly scripture, that y office of a prince

fol. 46.  
or of any other gouernor, is to sette  
forth goddes true religiō, to destroy  
false and conterfet religion, to exer-  
cise iustice and iudgement, and to de-  
fende the innocent, and to punyſhe  
the mysdoers. But the mosse parte,  
of the noble men and gentlemen in  
Englande, is not learned, and doth  
not this theyr office which God hath  
appointed them. Therfore it folow-  
eth that the mosse parte, of the no-  
bles and gentlemen of Englande  
is syck. For I haue proued before,  
that he is syck that can not do his na-  
tural office or worke, whych nature  
hath appointed him to do or worke.

Let vs nowe se what diseases  
they be that hynder the  
nobilitie to do theyr  
office and dutye  
that they are  
called to.

**O**f the hole valley or num-  
ber thezowe all the  
bodye.

**S**ome



**S**ome of the nobilitie as far  
as I can gather, are syck in  
the *apoplexia*, that is a disease,  
that maketh al the hole body  
num and wythout felyng, &  
speakyng - They that are sycke in  
thys disease, are also called taken,  
Some call this disease a *Palley*, but  
a *palley* is properlye in þ one syde,  
when as thys sycknes is ouer al the  
bodye. It that is the numnes in a  
naturall body, is vnlearnednes in  
the polityke body of the nobilitie.  
For as he that hath the hole *palley*,  
can fele nothyng, nor speake any  
thyng hym selfe, and can not go  
but where as he is carped of other,  
so an vnlearned gentleman þ hathe  
no learning nor knowlege himself,  
but trusteth onely to other mennes  
learnynge, is carped of hys counsel,  
be it good or bad, whether it shal ple  
ase them, is syck in a spiritual *Pal*-  
*ley*. As there is no more myserable  
disease in a mannes body, then a *pal*-  
*ley* is, for he that hath it, is as it wer  
a lyupng carion, and maketh al his  
frendes wery of hym, and cā do no  
thyng that belongeth vnto a man:  
so in the polityke body of a gētlemā  
vn

vnlearned, is an vnprofitable but **Fol. 47.**  
den of the earthe, and is in no parte  
able to do the office that belógeth vn  
to a gétlemā, & therfore hath no mo  
re of a gétlemā thē a paynted yma  
ge hath of a man. The palsey in a na  
tural body, cometh of colde & tough  
humores, whyche are ingendred in  
the heade, by often dronkennes, and  
to muche excesse of meate & dzyne.  
yf the age, the tyme of the yere, and  
the strength of the patient, wyl ab  
yde it, the letting of bloud in the be  
gynnyng is very good, for the hea  
lyng of thys disease, but yf it be dis  
ferred to longe, thē is y disease incu  
rable. Euē so the spiritual hole, pal  
sey, ignoraunce, when as yonge gét  
lemen in theyr youth begyn to loy  
ter, & wyl not learne, but wyl rúne  
a huntynge and haukynge when as  
they shulde be at theyr booke, they  
musste be let bloude oft tymes in the  
buttocks, for the noble spiritual phi  
sicion. Salomon in the. xxi. of the  
Prouerbes, teacheth vs thys reme  
die, against the spiritual palsey, and  
the recepte of it is thys. *Struktia collis  
gata est in corde pueri, virga discipline fuga  
bit*

**P. 10. 22.**



bit eam. Follynes or vnlearnednes,  
 is bounde together in the harte of a  
 boy, but the rode of correction wyll  
 drie it awaye. yf that the disease be  
 so great that nether wordes nor her-  
 bes be able to heale it, thē we muste  
 accordyng vnto the greatnes of the  
 disease, vse remedies made of grea-  
 ter thynges. Therfore thys receypte  
 that I wyll apoyne, wyll be verye  
 good, both to auoyde the disease, and  
 to drie it away, after y it hath ben  
 taken of a chylde. *Recipe virgarum betul-  
 ce aut salicis, manipulum vnum, & quotidie  
 pueri natibus, adhibeatur ad sanguinis vsq;  
 effusionem, donec conualuerit. Plus nullies me-  
 dicamentū hoc efficax esse probatum est.* And  
 Salomon in the .23. of hys prouer-  
 bes, sayeth playnlye that thys reme-  
 dy, can not hurte any chylde. *Noli  
 sayeth he, subtrahere a puero disciplinam.  
 &c.* Take not awaye correction frō  
 a chylde, for yf thou beate hym with  
 a rode, he shal not dye. Thou shalte  
 beate hym with a rod, & thou shalte  
 deliuer hys soule from hel. The rod  
 and correction gyue wylsdome, but  
 the chylde that is suffered to haue his  
 owne wyl, shal shame hys mother.  
 Thus

1320.23.

Thus far Salomon, yf this disease **Fol. 48.**  
be ones healed in y nobilite, it shall  
be the easer to heale al other disea-  
ses, whych they haue & are in daun-  
ger of. They that are disposed vnto  
this dysleafe, or haue it, muste vomit  
out the opinion that the parasites  
holde, that gentlemē nede not to be  
learned, & they muste absteyne from  
to muche wyne, and from al ercesse  
of meate and drynke, and then by y  
grace of God they shalbe hole. yf  
thys physyke had ben wel practised  
L. yeaues ago, ther had not bene so  
many sycke in thys palsey as nowe  
are. And they that now for age, and  
by the oldnesse of the sycknesse, are  
incurable, myght haue bene easelye  
holpen. But seyng the olde palsey,  
can not be holpen, by mannes phy-  
syke, let vs carpe with our pray-  
ers, al olde ignoraunt men  
vnto Christ, that he may  
make them fele hys  
truth, and speak  
of his worde,  
to the glo-  
ry of  
God almyghty.  
**¶ Of the Dropsye.**



**I** Se so manye tokens in ma-  
ny gentlemen in Englande, of  
the dropsie, that I muste nedes  
thinke, that there are many get-  
lemen sycke in that syckenes.  
The comon tokēs of all the. iiii. drop-  
sies, are these. To be swelled & puf-  
fed vp, wyth wynde and water, and  
to be excedyng thursty. The fyrste  
kynde called, *Anasarca*, is almoste of  
hole water. The seconde kynde cal-  
led, *Ascitis*, is of two partes water,  
and one parte wynde. The thyrde  
parte called, *Timpanitis*, is of two par-  
tes wynde, & one of water, as some  
philicians holde. The nobilitie in  
my tyme haue swelled so muche, y-  
nether theyr owne clothes, whyche  
they had wonte to weare, nor theyr  
fathers clothes, whych was as byg-  
men as these be, wyll not holde the,  
but they muste haue bygger clothes  
and more costly garmentes. Some  
swell so great, that they can not be  
content, wyth theyr fathers houses,  
whyche were as great men as these  
be, for theyr fathers house wyll not  
holde the, for they bylde wyder hou-  
ses, and mo then theyr fathers dyd,  
for one or two wyll not holde them.  
And

And some swell so great, that all the Fol. 49  
houses, that they? fathers and they  
haue buylded, wpll not holde them,  
but they muste also haue byshoppes  
houses, and deanes houses, parsons  
houses, vicars houses, and pooze  
beggars houses called hospitalles.  
And yet they swell so great that all  
these wpll not holde the (except they  
amende their maners) vntill they  
come to hell. There is a place greate  
ynoughe, for suche as can neuer get  
place enoughe for them, but eyther  
by crafte, or by compulsion, or by  
frayng of their inferiours, or by vn-  
shamefast begging, get they? places  
and houses from them. The other  
kynde of comon tokens that the wa-  
tersyke haue, is an excedyng greate  
thyrst, and so greate that the more  
they drynke, the more they desyre to  
drynke, & no drynke is able to quen-  
che their thyrst. Suche a thirst haue  
some of the nobilite nowe, & suche  
one hath some had of late: wherfore  
the nobilite hath now & hath had the  
drowndy. Some haupnge landes of  
they? owne to lyue on, haue pelyng  
ly gone about from courte to court,  
bypnge fermes and bargaynes and  
ouer



ouerbydding al mē, so y peze mē cā  
get no resonable prīce of ani ferme,  
oꝛ bargaine foꝛ thē. Soe are so thir-  
tye of fermes, and namely of bene-  
fices, that they snatch by all the re-  
uerſions that can be had in a coun-  
tre, though the fermers haue yet. xl.  
oꝛ. l. yeaꝛes to come. There is one  
knyght that hath ten benefices in  
one shere in hys handes, and an o-  
ther hath. xii. as credible persones  
haue tolde me. Some are so thyrsty  
foꝛ the fermes of vicarages & parso-  
nages, that they bagge oꝛ bye the ad-  
uouſons of them, of the patrones, &  
as soone as they fall, they wyll lette  
none haue the benefice, but suche as  
wyll let them the benefice to ferme,  
wyth house, and lande, and tythes,  
wyth all that belongeth therto.  
Other drinke by the glebe lande &  
let the reste alone. Some haue by  
bybery, simony and other unla-  
ful wayes, robbed many a pooꝛe pa-  
ryshe in Englande, of their parsona-  
ges, and persones, and haue dronke  
by quyte the parsonages foꝛ them &  
their heyres, foꝛ euer, wherwyth y  
churche of Chyſte had wente to be  
fed, both bodely and goostly. Some  
newe

fol. 50.  
newe gentlemen haue dronken vp,  
not onely a great part of byshoppes  
landes, but also haue dronken vp di-  
uers churchyardes, hospitailes,  
chapelles and chauntries, to patche  
and cloute vp theyr luynges wyth  
all, because their father lefte them  
neuer a foote of lande. One of the  
nobilite sawe of late yeaeres, a pretty  
churche wyth a good large churche  
yarde, the same was lorde of y<sup>e</sup> tow-  
ne there, and he desyred the paryshe  
that they wolde lette hym, haue the  
churche and churchyard pryncypally  
them a newe church & a new church  
yarde, in an other place, the poore te-  
nauntes durste not saye hym naye,  
because he was theyr lorde. In the  
meane season, he lent the paryshe a  
foule euell fanored hole, an ende of  
an olde abbey, very strait & narrow,  
euell couered, and euery daye lyke,  
to fal vpon the poore peoples heades,  
and as for other churche, the poore  
people can get none, vnto this houre.  
Where is there any good parsona-  
ge in Englande, but it is ether bou-  
ght, and dronken vp of some gentle-  
men, or els is let to ferme to some  
gentleman. As wyth great honesty



**Crowish  
stert vp.**

and prayse, the noble mennes ser-  
uauntes, had wont to come home  
to theyr maisters houses, wyth ha-  
res, wyld cattes & fores vpon their  
backes, so wyth muche shame, they  
come wyth tythe pygges by theyr  
tayles, wyth tythe egges, and tythe  
hemp and flaxe. Well, they that came  
from the donghyl muste go thether  
agayne. Nature wyll our, although  
it be holden in wyth forke a whyle,  
as the dauncyng of the ape doth te-  
stefye in Esopes fables, whych daū-  
ced wel, vntyl the nattes were caste  
abrode in the floure. In dede I  
fynde this drooly for the mooste part  
alwayes in the crowish stert vppes,  
and not so muche in the ryght and  
olde nobilitie. How be it, even some  
of the stocke of the olde nobilitie, ha-  
ue growen and gone out of kynde,  
and are also sycke in thys common  
sorknes. There was an erle wythin  
these fewe yeaeres, that had lande &  
good enoughe, & coulde not quenche  
hys thyrst therwyth, vntyl he had  
gotten one of the greatest deanryes  
in Englande, and so was made my  
Lorde deane also. But he left to hys  
successours, the lādes vndiminished,  
and

and therfore dyd muche better then fol. 51.  
he shoulde haue done, yf he had take  
the Deanerpe quyte awaye into his  
owne handes for euer, for hym and  
his heyres. Some haue bene so thir-  
sti of late y they drank vp not onlve  
hole comones, and great fyldees but  
also the very hyghe wayes, and the  
foule puddels in them. A certayne  
felowe of mine, which had ben longe  
from hys frendes gat leue to go to  
them, and went thetherwarde, but  
when he came wythin a litle of hys  
fathers house, he could fynd no way  
a longe tyme into his fathers house,  
the thirsty gentelman had so dronk  
vp al the hygh wayes there. Some  
haue dronke vp of late, hole riuers  
and ineres, and fennes, whych had  
wont to be common, and wyl not  
suffer a mā to angle therin, nether  
any man to put a beast there, but let  
them to ferme. Some when as they  
haue dronken vp as muche of the co-  
mones of abbey landes, of byshop-  
pes landes, of deanes landes, of per-  
sones lades and of beggers landes  
(I meane of hospitalles) as wolde  
serue. iiii. as honest and as honora-  
ble men as they be, yet so to spare  
they?



they: alone dꝛynke at home, are not  
ashamed to begge dꝛynke of suche  
poore me as I am. When as I had  
but .74. lib. to spende in the yere,  
my fyrst frutes yet vnpayd. And yet  
they neuer gaue me a cup of ale vnde-  
serued i al their lyues. I haue yet  
copies of they: begging letters here  
in germany to be witnesses of their  
shameles beggynge. I wolde there  
were some acte of parlament made  
agaynst suche valiat beggers, whi-  
che vere poore men as I was, much  
worle then the lousye beggers do.  
Honest gentlemen that are not syke  
in the dꝛoplye, when as they are ver-  
rye thyrstye, and entre into a cyrie,  
they do not lyght and dꝛynke in the  
fyrst alehouse that they se in the cy-  
rie but so: sayyng of they: honestye,  
differ to dꝛynke, vntyl they come in-  
to an honest in, & there they dꝛinke  
as muche as they nede but no more.  
He that is an honeste gentleman,  
wylle leuer suffer great hunger and  
thyrst at home, then to earne dꝛinke  
in the market with sellyng of coles,  
oz bere, oz of bullockes, of plowes,  
of shepe oz of shepes dogge, oz of pisse,  
oz of suche like vile thinges, as some  
haue

have done, & do at this tyme, with  
 shame enough yf they were not past  
 shame. But such gentylmen as the  
 dropsye hath taken awaye theyr ho-  
 nestye & shamesfacednesse fro them,  
 that they care not howe they get  
 drinke, whether it be with honour  
 or shame, so that they maye have it,  
 while as some gentlemen, yea some  
 knightes and lordes do nowe in En-  
 glande not be ashamed to sell oren,  
 shepe, bere, corne, mele, malt, coles &  
 thynges muche viler then these be.  
 Nowe it is evident, that there are  
 many of the nobilitie of Englande,  
 sycks in the spiritual dropsye, let vs  
 see whether it is any perillous disease  
 or no. This dropsye is a disease very  
 harde to heale, and killeth many a  
 man and woman and it byngeth  
 not onely death, of bothe bodye and  
 soule, but in the lyfe tyme mocketh  
 men, and byngeth men into false  
 opinions. The holy scripture sayeth;  
 that the spirituall dropsy, byngeth  
 death and everlastyng damnacion,  
 as Paule. i. Corin. vi. wytnesseth in  
 these wordes. Neither theues, ne-  
 ther covetous men, neither dronker-  
 des, neither cursed speakers, neither

Fol. 5

1. Cor. 6



2. 107  
extortioners, or ravenous men,  
shall haue the heritage of the kyng-  
dome of God. He that is sycke in the  
droppe, thynketh that plenty of  
drynke shall helpe his diseale, and  
that his drynke, shalbe turned into  
bloude, and that he shalbe noryshed  
therwyth. So is it also in the droppe  
that our gentlemen are sycke in.

They thynke that in heappynge toge-  
ther of muche golde and syluer, in get-  
tyng of many sermes, in get-  
tyng of many benefytes, that their  
greedy appetite shall therwyth be  
quenched, but they are deceyued.

For the noble poeres in these verses  
folowynge affirme the contrary.

*Crescit amor nūmi, quantum ipsa pecu-  
nia crescit. Quanto plura parasti, tanto  
plura cupis. Semper auarus eget, quare?  
quia competit vsus. Tangere parta ti-  
met, cur? ne minuat acervus.*

*At primum scelerem matrem que sem-  
per habendo. Plus sitiens patulis, runa-  
tur faucibus aurum. Trudis auaritiam.*

*Crescit indugens sibi dirus hydrops.*

*Nec sitim pellit, nisi causa morbi.*

*Fugerit venter, & aquosus albo corpore  
langor.*

The loue of the peny groweth, as **Fol. 53.**  
much as the peny groweth. The  
more thynges that thou haste gottē  
the more thou desyrest. A couetous  
man is euer nedy, and why? the vse  
requyrezeth, he is afrayed to touche  
that which he hath gotten, & why?  
because that his heape should not be  
mynished or made lesse. But sytt  
thou thurstest downe couettousnes  
the mather of myschiese, whyche  
the more it hache, the more golde it  
gapeth for wyth open iawes, and is  
more thyrsty. The cruel dropsye fa-  
uourynge it selfe to muche: can not  
put away thyrste excepte the cause  
of the syknes flye out of hys veynes &  
the wattery siknes leue hys pale body.  
The preacher in h. v. cha. cōfirmeth **Eccle. 5.**  
the same, that the poetes haue sayd.  
A couetous man sayeth he, wyll ne-  
uer be fylled wyth mony. Further-  
more as in the bodely dropsye, the  
great plentye of drynke, is not tur-  
ned into bloud, nether into any  
good nourishment of the body, but is  
turned all into water and wynde,  
and the body is neuer hys better there-  
by, but fylled wyth il moysture whi-  
che ingendzeth a new thyrst, so is it



also in the spirituall water sykes,  
the golde and the syluer, the landes,  
the houses, the fermes, the shepe &  
the bullockes, oft tymes do nether  
the couetous men them selues any  
good at length, nether theyr chylder  
for whome they are so greedy, and so  
carefull. For some dice awaye theyr  
shepe, some lawe awaye their bulloc  
kes, some banket awaye theyr bene  
fices and fermes, some pisse all that  
they get agaynst the walles, some  
waite theyr euell gotten goodes vpon  
horses and harlores. And thoughe  
they kepe theyr goodes stil for them  
selues and theyr chylder, for a while  
as some do, the bithystry sonne, wil  
as bithyrtelye spende, hys fathers  
euell gotten goodes, as hys father  
got them vnlawfully, or vncharita  
bly dyd holde them from the poore  
people, whiche ought to haue parte  
of them. Nature, philosophye, and  
holy scripture, and the comon and  
dayly experieuce do teache vs, that  
the goodes of the couetous men, for the  
most parte, nether profyt the coue  
tus man him selfe, nor make his chil  
dren ryche, in suche ryches at y least,  
that wyl endure. For the comon say  
eng

eng is that þ̄ thirde heyre shal neuer fol. 54.  
enioye goodes oꝝ landes euell got-  
ten. A couetous gentleman, is lyke a  
gredy gliede. A gliede otherwyle cal-  
led a pottock, oꝝ a kyte, hath the foꝝ-  
me and fashon of an hauke, and a  
farre off shoketh very lyke an hauke,  
whych is a noble byrde, but yf ye  
tome nere hande hym, ye shall kno-  
we hym by hys whinning, and la-  
mentable pelwinge, as thoughe he  
coulde neuer get enoughe, ye shall  
also se hym do other thynges, then  
a ryghte hauke dothe, whych for  
the moste part, fedeth bp̄ his owne  
praye, that he hath gotten hym self.  
The kyte resteth but lytle, and is al-  
moste alwayes flyeng, and cuer he  
toketh downewarde to the earth af-  
ter one praye oꝝ other. In the tyme  
that he byldeth hys neste he carveth  
al that he can catche and snatche, vn-  
to it, ragges, cloutes, napkins, ker-  
ches, boxes cappes, and sometyme  
purses, as I haue herde saye. And  
all the hole yere thowowe, there is  
no pray þ̄ cometh anysse vnto him,  
he eateth bp̄ al kynde of carion, he  
thinketh no shame to eat woꝝmes,  
he



he cleketh away gospynges, ducklin  
ges, chickens, & al kindes of pōge bir  
des þ̄ can not flye, oꝛ other wyse pro  
uide foꝛ the selues. He is so bold soe  
tyme in Englad, (I neuer saw it so  
nether in Italy, nether in any part  
of Germany, where as I haue bē)  
that he dare take butter & bread, out  
of boys hādes in þ̄ stretes of towne  
cities & villages. He is more vnsha  
mefaced the euer ani begging frere  
was. Foꝛ he wil without any arpyng  
oꝛ beggynge, take away trypes and  
puddynge frō wyues, whylse they  
are in washyng of them. And thys  
doth he molte earnestly and vnsha  
mefastly, when as he hathe ponge.  
But what profyt cometh vnto hym  
and all hys, foꝛ hys manyfolde rob  
bery and rauin: very lytle. Foꝛ he a  
bydeth styl a foule kyte, & hys ponge  
ones, as I haue sene it my selfe, at  
always flaueryng it out, that the fa  
ther hath stollē and robbed foꝛ the.  
Marke here howe that nature tea  
cheth vs, howe that it whych is got  
ten wpyth rauin and robbery, is as  
soone spent and wasted of the chyl  
dren, as the couertus fathers haue  
gotten it. Dauid in the. 36, psaline  
spea

Speaketh thus of the couetous men, **fol. 55.**  
and of theyr heires and chyldren.

The armes of þe synners shalbe broken: but the Lord strengtheneth the **psal. 36**

ryghtuous. The Lord knoweth the  
dayes of the vndefyled, and theyr he  
ritage shalbe for euer. But the ene  
myes of þe Lord, anone after þe they  
be set in honour, and be alofte, they  
shall fade as smoke vanyshyng awaye.

The vnrpyghteous shalbe ponyshed,  
and the sede of the wycked men shall  
peryshe. Salomō also in the. xx. chap

ter of his prouerbes, wytnesselth **psal. 20**

that suche heritage, as is gotten ha  
stely and with couetousnes, shal not  
endure. The heritage sayeth Salo

mon, whereto is great haste made  
in the begynnynge, shall not prosper  
at the length. Ecclesiasticus wy

tyng both of the right godly gentle,  
and of the vngodly and false gentle  
men, sayeth these wordes, Ecclesia

stici. 44. Al these haue gotten glory,  
in the generations of theyr kyndred,  
and in theyr dayes they were pray

sed. They that were borne of them,  
haue lefte a name to tell the pray  
ses of them. And there are some whose

memory are quyte woꝛne out. They  
haue

**Ecc. 44**



Eccle. 5.

hane perished, as though they had  
neuer bene, and they are borne, as  
not borne, and so are they? children  
with them. But the ether men are  
of mercy, who haue not wanted god  
lynes, and a good heritage continu-  
eth, & the seide of they? chylders chyl-  
dren, hath stande in the testament,  
and they? chyliden for they? sake, a-  
byde for euer. They? seide and they?  
glozy shal neuer decaye. Ecclesiastes  
in the .v. chap. hath a sayeng not un-  
lyke vnto thys. The couetous man  
(sayeth he) shall neuer be fylled with  
mony, & he that loueth ryches shall  
not take any profyt of them. Besy-  
des all these authorities, we learne  
by experience dayly, that comonlye  
the greatest & greediest gatherers,  
are not alwayes the rychest at the  
length, & that they? chyliden, for the  
whych they vse suche catchyng and  
snatchyng, ether are taken out of  
the worlde, or els become fooles or  
vnthyrstes, so that the euil gotten, &  
vncharitably holden ryches, prosper  
not, in the chylder of the watersyck.  
we remember what gentlemē, sick  
in the dropsy, haue of late yeres ben  
taken away, from al their grede, &  
vnto

Uncharitably purchased landes, ye fol. 56.  
can name some chylder, which haue  
losse by theyr fathers death all that  
they prepared for them. ye knowe  
also one watersyck gentleman (yf ye  
wyl gyue me leaue to cal such a car  
le a getlemā) whych had dronke by  
almoste an houle contre, that his chil  
dren myghte haue drinke enoughe,  
who is now chyldles, & hath not the  
for whom he had so greedely scraped  
and scratched so muche rythes toge  
ther. Whether dranke kinge Henry  
the seuenth, or kyng Henry the. viii.  
more? I thynke that there is none  
of you all, but that ye wyl saye, that  
kyng Henry the eyght dranke. xx.  
tunnes more then hys father dyd.  
For he dranke by all the monkes,  
freries, and nunties in Englande,  
he dranke by the tenth parte of all  
spirituall mennes lyuynge in all  
the houle realme. yea and al the pro  
fytes and fyrste fruytes of all bene  
fices, that fell in hys tyme, for the  
fyrste yeaere after that he fell in to  
the greate dropsye, that is, sence  
the makynge of the deuelyshe and  
abominable acte of fyrste frutes  
and tenthes. yf one man had senie  
both



bothe the kynges, cut by after theyr  
deathes as it is not vnlyke but do  
rtour Chambers dyd; perchaunce  
he shulde haue sene as muche blood  
in kyng Henry the seuenths harte,  
as in kyng Henry the eyghtes, and  
perchaunce moze. But I let that  
passe and wyll talke of it that is bet-  
ter knownen: Whether of these two  
dyed the rycher: the greater dyn-  
ker or the lesse: whyche of these two  
kynges heires was lesse rycher,  
at the death of hys father: ye wyll  
saye I am sure, that the heire of the  
lesse dynker was lest much rycher.  
Or els what neded kyng Edward  
des counsellors and good housban-  
des, so ofte crye, the kyng is poore,  
the kyng is poore, and to get al the  
chauntries in Englande vnto him,  
and so ofte to spoyle the byshoppes  
landes, to enryche hym therewith:  
ye se therfore, that in both the kyn-  
des of dynke, that the exceding plent  
tye of dynke, nether quenche the  
thyrst of the syke, nether helpeth the  
disease, nether increaseth any good  
blood. Wherefore seyng that the spiri-  
tuall dynke (wherein dyuers gen-  
lemen of Englande are syke in at  
thys

thys tyme) byngeth at length death Fol. 57  
of both body and soule, and maketh  
suche a folishe opinion in them, that  
they beleue, that it that moste of all  
engendzeth the syknes, helpeth it, &  
that it that most destroyeth both the  
blood & naturall heate, ingendzeth  
bothe the same, it muste nedes be a  
perillous disease. When where as it  
is so perillous a disease, they that ar  
syke in it, had nede of some remedy  
for it, whych I intende to offer vnto  
them. But before I shewe the reme-  
dy of thys dysleafe, it is mete that I  
shewe the causes of it, that I in hea-  
lyng of it, maye shewe the practice  
more lyke a workeman, then a foo-  
le, for he that knoweth not the cause  
of the disease, howe shall he take the  
cause away of it? And he that know-  
eth not the cause of the disease, how  
shal he take it awaye, and he that ta-  
keth not the cause of y<sup>e</sup> disease away  
howe shall he take the disease away,  
when as the cause abydyng styll the  
effecte muste nedes folowe. It is al-  
so necessary for all my patientes, to  
knowe the cause of theyr diseases,  
that after that they are ones healed,  
they maye excheue the disease, by  
I put



puttyng alwaye, and auoydyng the  
causes of it. It shalbe also necessary  
for them, y are not yet sycke in that  
sycknes, but are disposed naturally  
thereto, to knowe the causes of thys  
disease, that by flyeng and eschuyng  
the causes of it, they maye auoyde  
it. Syckneses come two wayes,  
moſte cōmonly of a naturall cause,  
and sometyme, though it be but sel-  
dome, immediatly of God, without  
any natural cause, for the reuēging  
and ponyſhyng of ſome open synne  
or offence. As for an eremple. The le-  
prie moſte cōmonly cōmeth of a me-  
lancholike humour, or of a ſalt bur-  
ned humour, that is in a mannes  
body. But we reade that wythout a-  
ny ſuche natural cause, it commeth  
immediarly of God, ponyſhyng ſoe  
notable and opē offence, as it came  
vnto Behaſi, to mary Moſes ſyſter,  
& to kynge Oſias. The bodely drop-  
ſye cōmonly cōmeth of the ſtopping  
of the liuer, and the ſtoppyng com-  
monly commeth ether of colde or of  
groſſe humores. Euen ſo the ſpiritu-  
all dropſye cōmeth of colde or groſſe  
humores. Under the name of colde  
humores, I vnderſtande ſuche ſpiri-  
tuall

4. Re. 5.  
Nu. 12.  
2. pa. 26.

tual drinke, as is not warmed with. fol. 58.  
an earnest preacher, but is coldely  
serued out, wpythout any zeale or fer-  
uentnes in sprete, after whych man-  
ner, our newtralles and manpleas-  
ers of late, and now the latin sacri-  
ficers, serue the people in England.  
By grosse humozes, I vnderstande  
fleshely and grosse ceremonies, whi-  
che were neuer tryed wpyth the syer  
of Goddes worde. But as thys is  
the comon waye, wherby me come  
to the dropsye, so is there also an o-  
ther preuye straunge and seldome  
waye, wherby I reken that many  
of oure gentlemen, haue fallen  
into the spiritual dropsye. That is,  
by the ponyssment of almyghtye  
God, whych suffered them to fall in  
to thys sycknes, for they open syn-  
nes, as he brought the. iiii. afozena-  
med persones, into y lepro. The no-  
ble & wel borne, kyng Henry y. viii.  
by the counsel of certeine of hys scri-  
pture learned counsellors, toke in  
hade to refozme & heale some of hys  
clergie, whych was so sycke in the  
dropsye, that they had almoste dron-  
ke bp a quarter of the hole realme,  
and accorpyng vnto the worde of

I a God



Deu. 7.

God, and hys bound deute, he began to dꝛyue out of hys lande, the seven kyndes of people, whereof is motion made in the seventh chap. of Deuteronomi, that is, the Hethites, the Bergelces, the Amores, the Canaanites, the Phereisees, the Euees, and the Jebusees. And in dede he healed the clergye after one maner, that phisicianes vse, that is, *per ablati onem*, & he droue out after a maner the forsayd enemies of God, whych had gotten them, by continuaunce of longe tyme, seven newe names. If any man wyl knowe theyꝝ names, that he droue out, their names are these. Jacobites and Amozites, Augustinians & Carmelites, whych monkes, blacke monkes, and Chanones. &c. Because he coude nether heale all þe watersyke alone, nether coude alone dꝛyue out so many enemies, he commaunded hys nobilitie to helpe hym, and they not vnwyllyngly toke hys parte. But howe he healed they the dropsye, & howe dꝛoue they alwaye the seven heathen nations? Surely nether accoꝛdyng vnto the rules of bodely, noꝛ of spiritual phisick

syck. What maner of phisiciane is fol. 59r  
he that cometh vnto a house, where  
as there are some parsons syck, be-  
cause they had to many humores,  
and others for lacke of sufficient hu-  
mores, & other are not syck, & he not  
onely commaundeth them al together  
both syck and hole to faste alyke, for  
the space of an hole yeare, and to gy-  
ue hym for hys labour, al it that they  
shulde haue eaten that yeare: but en-  
ioyneth the al alyke, for all the tyme  
of theyr lyues euer after, to departe  
wyth the tenth parte of the meate,  
that they had wont to spende, and to  
gyue it vnto hym: Haue not the no-  
ble phisicians occupied the same phi-  
sick, whylse they went about to heal  
the clergie: yes doutles. For some of  
the clergie had to muche, and some  
to litle, & some no more then enough,  
and yet muste every man haue one  
kynde of medicine, all muste be pur-  
ged, bothe the sycke and the hole and  
all muste faste and kepe one dyet,  
bothe the hole, and the two kindes of  
sycke. Wolde these phisicians be co-  
tent, that doctor Wendy, or doctor  
Dwen, doctor Watton or doctor Hu-  
ic, or I, shuld practyse wyth them so,



157  
yf we were called to theyr houses to  
heale certeyne syck persones there.  
Doubtes they wolde not. Wherfore  
when as they do otherwyle vnto  
theyr brethren, then they wolde be  
done to them selues, they haue bro-  
ken the rule of oure maister doctoz  
Jesus, the chiefe phisician, and haue  
comitted an open synne, that all the  
world may se. For the which synne,  
God hath suffered them to fall into  
this foule dyspse, that they are syck  
in now, euen as he punished Beha-  
sy wyth a leprosy, for comittinge the  
same synne, that our gentlemē dyd.  
For as Behasy synned in couetous-  
nes, in takinge of rewardes, of the  
heathen man y<sup>e</sup> hys maister healed,  
hauing no comaundemet so to do,  
so these when as they had no com-  
maundemet of theyr maister Christ  
to take the goodes of the clergie, for  
the reformyng of it: synned in coue-  
tusnes, & fel into y<sup>e</sup> same siknes y<sup>e</sup> the  
clergie had. And so is it now comēd  
to passe, y<sup>e</sup> the phisicians whych take  
in hāde to heale other me, are falle  
into y<sup>e</sup> same syknes the selues, & ha-  
ue nede of phisicians to heale them.  
The same in dryuing out of the afor-  
sayd seuen natiōs, brake openly the

fol. 60.  
Deu. 7.  
cōmaundement and rule of þe great  
Phisiciane, whych in these wordes  
Deuteronomi. vii. gaue this com=  
maundement. When as the Lorde  
thy God, shall brynge thee into the  
lande, wherinto thou shalt entre,  
and take possession of, shall dryue  
away many nations of people in  
thy syght, the Hethites, the Bergeze  
ets. &c. thou shalt burne in the fyre  
their grauen ymages. Thou shalt  
not despyse the golde and the syluer  
wherof they are made, nether shalt  
thou take vnto thee any thyng of  
them, lest thou stūble or do amisse,  
because it is the obomination of thy  
Lord God. Nether shalt thou bring  
any thyng of the ydolles into thy  
house, lest thou be accursed, as it is.  
Thou shalt despye it as fylthynes,  
and thou shalt lothe it, as vyre and  
vncleannes, because it is acursed.  
Thys open cōmaundement of God,  
hath our phisicianes, of our clergie  
openly broken. For they toke vnto  
them selues, not only al the landes  
of the heathen, & al theyr golde and  
their syluer, but also all their yma=  
ges & their abominable ydoles, & ca=  
rried them home into their houses,  
or at the lest into the kynges house.



**Josu. 7.**

That to put downe ydolatrie for ry-  
ches sake, and to take the ydoles to  
a mannes owne proper aduunta-  
ge, displeaseth God hyghly, ye maye  
learne by the ouerthrowe, that the  
chyl dren of Israel had, of the cyre-  
syns of Hays, and by the death of A-  
cham, who was put to death mys-  
erably wyth all hys, for stealyng of  
certayne iewels and other orname-  
tes perterpnyng vnto ydoles. Josue  
vii. and also by the death of the He-  
wes, that fought vnder the Macha-  
bees, whych after their death, were  
iudged, of the churche therfore, to ha-  
ue bene slayne of theyr enemyes be-  
cause they had taken priuely vnto  
them selues, of the offerynges of the  
ydoles, ye maye se that God took it  
for a great synne, to take the spoyles  
of ydoles and ydolaters, to a man-  
nes owne selfe, because that he po-  
nyshed it twyse wyth death. Where-  
fore it is a greuous synne, to destroye  
ydoles and ydolatrie, not for Gods  
loue, but for theyr spoyles and  
ryches sake. But howe ponysheth  
God, these golde thyfphelicians?  
Euen wyth the same sycknes, that  
they went about to take from theyr

patientes. For God sayeth, thou  
halt brynge nothyng of theyr ydo  
les, to thy house, *Ne tu fias anathema si  
cur illud est*: that is, lest thou be made  
accursed, and abominations as it is  
After now we that the causes of thys  
dropse are knowe, it foloweth next  
to be done, that I shulde ordeyne a  
preparatiue. When as the disease co  
meth of colde, and of the stoppyng  
the liuer, our preparatiue muste be  
made, of suche herbes, as are hote &  
byster, therfore as many as wyl be  
purged of thys euell humour, that  
maketh the dropse, muste take this  
bitter preparatiue (for muche vse of  
swete watery & colde meates, make  
the dropse.) Go to the churche and  
desyre a learned man to make a byt  
ter sermon agaynst couetousnes, of  
the whyche sermon, take one good  
draught fastyng in the mornynge, &  
and other an houre before supper,  
wyth an vnce of repentance, at eche  
tyme for the space of fourten dayes,  
and then take. vi. drames of the pur  
gation, whych maye well be called,  
*biera zachei*, and it wyl scoure them  
that haue the dropse so perspyre,  
that there shall not remayne one  
A 5 pinte,

Col. 3.

Deu. 7.



Luk. 19

pinte, of that thyſt making water,  
yf ſ it can not be founde redy made  
in the poticaries ſhoppes, make it  
thus. *Dimidium bonorum tuorum, da pau-*  
*peribus ſi quem defraudaueris, redde ei qua-*  
*druplum,* Byue the one halfe of al thy  
goodes the pooze, yf thou haſt taken  
any thyng awaye from any man  
vniuſſly, reſtoze. iiii. times as much  
to hym agayne. yf thys purgation  
be to ſtronge and to bitter, & wolde  
purge to ſoze, then take leſſe of it, &  
make equale reſtitution, accoꝝdyng  
vnto ſ value of it that is take awaye  
from any man. After that they be  
thus purged, becauſe it is a ſtronge  
purgation, and a bytter, & maketh  
the takers of it very weake, and af-  
ter that a mā is healed ones of thys  
disease, he may lyghly fall into it a-  
gayne, I wyll ordeyn and make the  
water ſyke, a confortatiue, and im-  
mediatly after alſo a pꝛeſeruatiue,  
to ſaue them y they fall not agayne  
into theyꝝ olde diſeaſe. Their confoꝝ-  
tatiue, ſhall be thys that foloweth  
hereafter.

Luk. 19.  
Math. 3.  
and. 11.

*Veni filius hominis, querere & ſeruare*  
*quod perierat. Non veni vocare iuſtos,*  
*ſed*

sed peccatores ad pœnitentiam. Pœniten-  
tiam agite & appropinquabit regnum  
celorum. Venite ad me omnes qui labo-  
ratis & onerati estis, & ego refocillabo  
vos, Sic Deus dilexit mundum, vt vni-  
genitum filium suũ daret, vt omnis qui  
credit in eum, non pereat, sed habeat vi-  
tam eternam. Nolo mortem peccatoris  
sed magis vt conuertatur, & viuat.

Pol. 62.

Math. 11

Joh. 3.

Ezech. 13

Nowe wyll I teache you a good trf  
acle or p̄seruatiue. The p̄serua-  
tiue is thys.

Non concupisces vxorem fratris tui, non  
domum, non agrum, non seruum, non an-  
cillam, non bozem, non asinum, & vni-  
uersa quæ illius sunt. Non sitis solliciti  
quid esuri sitis, aut quid bibituri, aut  
quo induamini. Primum querite regnũ  
Dei, & iusticiam eius, & hec omnia ad-  
tycientur vobis. Non patietur Dominus  
vt anima iusti fame laboret. Leuiculi  
penuria & fame laborant qui autem do-  
minũ inquirunt nullo bono destituũtur.  
Cum fueris rex constitutus, non multo-  
plicabis tibi equos. Non habebis vxo-  
res plurimas, neq; argenti & auri ingen-  
tia pondera. Rex iustus erigit terram,

Exo. 20.

Math. 6

120. 10.

Deu. 17



**Pro. 30.** vir auarus destruit eam. Mendicitatem  
& diuitias, ne dederis mihi, tribue vi-  
ctui meo necessaria, ne forte satiatu al-  
liciar ad negandū & dicam. Quis est Do-  
minus, aut egestate compulsus furer, &  
periurem nomen Dei mei: Serunge ab  
hijs, qui questum putant esse pietatem.  
Est autem questus magnus pietas cum  
animo sua sorte cōtento. Nihil enim in-  
tulimus in mundum, videlicet nec effer-  
re quicq̃ possumus, sed habentes alimen-  
**1. Tim. 6** ta & quibus tegamur, his contenti eri-  
mus. Caterum qui volunt ditescere, inci-  
dunt in temptationem & laqueum & in  
cupiditates multas, stultas ac noxias,  
quæ demergunt homines in exitium &  
interitum, Siquidem radix omnium malo-  
rum, est auaritia. Vos qui diuites estis in  
præsenti seculo, ne sitis elato animo, neq̃  
spem ponite, in diuitijs incertis, sed in  
Deo viuente, qui præbet nobis omnia  
affatim, ad fruendum. Benefacite vt di-  
uites sitis bonis operibus. Estote faciles  
ad impertiendum, libenter communican-  
tes, recondentes vobis ipsis fundamen-  
**Pla. 39.** tum bonum in posterum, vt apprehen-  
datis vitam eternam. Spera in Domino

& fac bonitatem, & inhabita terram, fol. 63.  
 & pascaris in diuitijs eius. Delectare in  
 Domino, & dabit tibi petitionem tuam.  
 Nouit Dominus dies immaculatorum,  
 & hereditas eorum in æternum erit. In-  
 imici vero Domini mox vt honorificati **Pla. 36.**  
 sunt & exaltati deficientes quemadmo-  
 dum fumus deficient. Iunior fui, & se-  
 nui, & non vidi iustum derelictum, nec  
 semen eius querens panem. Iniusti puni- **Pla. 118**  
 entur, & semen impiorum peribit. Inclina  
 cor meum in testimonia tua, & non  
 in auaritiam.

I haue wrytten thys in latin for  
 theyr sake, that had leuer read their  
 confortatiue and diet in latin, then  
 in Englyshe. But yf I shoulde leue  
 thys latine not turned into English  
 I wolde be aserde that some vnlear-  
 ned persones shulde abuse thys my  
 wrytting, as the Poppyshe sacrifice-  
 yng prestes and the comon poppythe  
 sorte of the vnlearned people, abuse  
 the physicke of Chyist wrytten in la-  
 tin. For when as Chyist had made  
 many noble medecines agaynst dy-  
 uers diseases, and the Apostles and  
 Euangelistes had wrytten the same  
 in Breke, and learned men hadde



turned them out of Breke into latin, some of the comon people bele-  
uyng that Chyistes medicines was  
very good, desyred þ prestes to reade  
vnto them Chyistes preparatiues,  
purgations, confortatiues and diet  
to their comfote, and for the same  
cause they came euery sondaye vnto  
the churche. But þ woppye prestes  
rede ouer þ sicke psons heades, Chri-  
stes aboute named medicines i latin,  
as though the bare redyng of the  
phisicians byll in a straunge tonge,  
shulde helpe the syck men, when as  
they vnderstande neuer one worde  
thereof. And the same prestes,  
nether taught the people, howe they  
sholde vse theyr preparatiue, nether  
theyr purgation, nor confortatiue,  
nether dyd they declare what diet  
the people shulde holde, but read the  
diet & other medicines in a straunge  
tonge. I wyll therfore make my  
hole counsell and my other medici-  
nes in Englyshe for them that vn-  
derstande no latin, and yet I coun-  
sell them that are sycke in thys dis-  
ease, when as I counsell them þ they  
daylye reade thys confortatiue, and  
preseruatiue, that they loke for no  
helpe

helve of the only readyng of them, fol. 64  
but y they shoulde do those thynges  
that are wyrtten, & not onely heare  
them, or se them, or save them, but  
also order theyr lyfe accordyng vnto  
the cōfōrtatiue & the fōreappointed  
diet. The sonne of mā came, to seke  
out and to saue, that which was lost  
I came not to call the ryghteous,  
but synners vnto repentaunce.  
Repente you, for the kyngdome of  
heauen is at hande. Come vnto me  
all ye that labour and are ladē, and  
I shal refreshe you. So God loued  
the worlde, that he gaue hys onely  
begotten sonne, that all whych be-  
leue in hym, sholde not peryshe, but  
haue lyfe euerlastyng. I wyll not  
the death of a synner, but rather  
that he conuert and lyue. The pre-  
seruatīe. Thou shalt not desire thy  
brothers wyfe, nor hys house, nor  
hys lande, nor hys seruaūt, nor hys  
mayde, nor hys ore, nor his asse, nor  
any thyng that is hys. -- Be ye not  
carefull, what ye shal eat, nor what  
ye shal d:ynke, or wherwyth ye shal  
be clothed. For it seke the kyngdome  
of God, and the righteausnes therof  
& al these thynges shalbe gguen you.  
The



The Lorde shall not suffer the soule  
of the ryghteous to be grieved wyth  
honger. The yonge Lyons are gre-  
ues wyth penurye and hunger, but  
they that searthe out the Lorde shall  
lake nothyng that is good. When  
thou shalt be made a kynge, thou  
shalt not purchase vnto thee many  
horses, thou shalt not haue many  
wyues, nether exteacyng greate  
weyght of golde and syluer. A rygh-  
teous kynge setteth vp the laide, but  
a couetous man destroyeth it. Extre-  
me pouerty, nor great ryches gyue  
not vnto me, giue me necessary thin-  
ges for my lyuyng, lest paradien-  
ture I beyng fylled, shalbe intysed  
vnto the denyng of thee, and saye,  
who is the Lorde: or I beyng com-  
pelled wyth pouerty, shulde stele, &  
forswere his name of my Lorde God.  
i. timo. vi. Seperate thy selfe from  
those whiche thynke gaynes to be  
godlynes, for godlynes is great dai-  
tage, when a man is content in his  
owne mynde, for we brought no-  
thyng into the world, nether we can  
cary any thyng out therof, but ha-  
uyng sufficient fode and clothynge,  
let vs be content therwyth, for those  
that

i. tim. 6

Shall be ryche, entre into many tem- Sol. 65.  
ptacions and snares, and wycked de-  
syes folyshe and hurtfull, whych  
drowne men & cast them into deatch  
dangier and destruction. For coue-  
tousnes is the roote of all euell. you  
that are ryche in this present world,  
be not of an hygge mynde, and put 1. tim. 6  
not your hope in vncertaine riches,  
but in the lyuynge God, whych shall  
gyue you all thynges plenteously to  
inioye them. Do you well, that ye  
maye be ryche in good workes. Be  
you easy to distribute, gladly giuing  
parte, layeng bp for your selues, a  
good foundacion agaynst the tyme  
to come, that ye maye take holde of  
everlastyng lyfe psal. 37. Trust in  
the Lorde, and do good, and dwel bp  
on the earth and thou shalt be fed in  
the ryches of it. Delyte oz trust in  
the Lorde, and he shall gyue the thy de-  
syre. The Lorde knoweth the dayes  
of the vndesyled and theyr inheri-  
tance shall be everlastyng. But the  
enemies of the Lorde stryght way  
as they be honored and set bp, they  
sapyng awaye, do vanyshe as the  
smoke. I was yonge, and am olde,  
and I haue not sene the ryghteous



221  
 forsaken, nor they: sede beggyng  
 their breade. The vngodlye shalbe  
 p onysshed, and the sede of the wicked  
 shall peryshe. Moue my harte vnto  
 thy wytnesses, and not vnto coue-  
 tousnes. So farre the p̄seruatiue.  
 After that they be ones per̄fytly hea-  
 led, they muste not ouely v̄se thys  
 222  
 foresayd dyet, but they muste also ex-  
 ercise them selues, lest they by to  
 muche reste, fall into they: sycknes  
 agayne. For thys diet that I haue  
 p̄scribed after Goddes phisik, wyl  
 not helpe except they be exercised in  
 some good workes: for the spirite of  
 Psal. 33. God sayeth, *declina a malo, & fac bonum*.  
 Hee euell, & do good. But your chiefe  
 Exercise ex̄ercyse shall stande in goynge, wal-  
 kyng and runnyng, ye muste runne  
 Psal. 118 wyth David, which sayd, *viam manda-*  
*torum tuorum, cucurri*. I haue runne the  
 waye of thy comaundementes, ye  
 muste also walke as David sayeth,  
*in lege Domini*, in the lawe of the Lord,  
 and ye muste go as the same p̄phet  
 sayd, *a virtute in virtutem*, from one ver-  
 tue to another. Althoughe there be  
 many vertues wherein, a christian  
 gentlemā ought to be exercised: yet  
 there is none that is moze f̄yte to  
 with

wythstande thys dropsye, noz more  
 becomynge a ryght gentlemā, then  
 is liberalite, for it is not one of the  
 unlessest tokens, where by a gentle-  
 man is known from an other mā.  
 Because the waye of liberalite is e-  
 uel to fynd, and there are. ii. wayes  
 of eche syde of it, and euerye one of  
 them is muche broader, then y way  
 that leadeth vnto lyberalite is: I  
 wyll tel you what lyberalite is, and  
 wherin it standeth, and what vices  
 be contrarie vnto it. Liberalite is a  
 vertue, whiche standeth in gyuyng  
 & in takyng, but rather in geuyng.  
 In gyuyng, to whome it is mete  
 to gyue, and to receyue of them, of  
 whome it is conuenient to receyue.  
 Aristotle in the fyrste boke of hys e-  
 thikes confirmeth my sayeng thus.  
*Liberalis est dare, quibus dandum est, potius  
 quam unde accipiendum est accipere. &c.*  
 That is, It belongeth rather vnto a  
 liberal man, to giue to them to who  
 he ought to gyue, then to receyue of  
 whome he ought to receyue. The  
 ende of liberalite in philosophie is  
 for honesties sake, in the scripture,  
 for Goddes sake & our neighbours.  
 A liberal man sayeth Aristotle, wyll

Fol. 66<sup>r</sup>

Libera-  
lite.

Aristo-  
tel.

The end  
of libera-  
lite.

It : gyue



gyue so muche and in suche time as  
is mete, and it that he doth, he doth  
gladly, and not unwillingly. But  
he that gyueth vnto them, to whom  
he ought not to gyue, and not for ho-  
nestye nor for vertues sake, but for  
some other cause, he is not to be cou-  
ted lyberal. A liberall man, wyl-  
ner receyue of them, of whome it is  
not lawfull to receyue. Nether is he  
muche dysposed to craue or begge,  
because he that gyueth, receyue-  
th not gladly. Yet shall he receyue of  
them, of whome it is mete that he  
shoulde receyue. And yet he shall not  
gyue vnto all men, that he may ha-  
ue store to gyue, at tyme conueniēt,  
and to whome it is mete. The moste  
parte of the prodigalles, receyue of  
them, of whome they oughte not to  
receyue, and for that cause they be-  
come couetous. For when as by gy-  
uynge, they begyn to want their sel-  
ues, they are compelled to laye han-  
des vpon other mennes goodes. For  
they haue a desyre to gyue, but they  
care not wherof, nor howe they gy-  
ue. Couetousnes standeth chieflie in  
gyuynge of lesse then a man oughte  
to gyue, and in passyng measure in  
recep

receyving. So that lyberalitie is set **Fol. 67.**  
 betwene. ii. vices, & is, prodigalitie  
 & couetousnes. Thus farre haue I re  
 herfed vnto you the mynde of Ari  
 stotle whose learnyng in thys mat  
 ter, is not contrarpe, vnto Chrystes  
 learnyng. Therfore we maye be the  
 bolder to folowe it. The comon sort **The co-**  
 of gentlemen thynke them selues **mon opi-**  
 very lyberall, yf they bestowe vpon **nion of**  
 dogges. xx. li. in the yeare, & the rest **diuers**  
 of their goodes vpon gentlemen & **gentle-**  
 other ryche men, though they spend **men.**  
 not. iiii. farthynges all theyr lyfe vpon  
 one poore mā. The maner of noble  
 mennes houses, and gentlemens  
 houses (comonly) is this. yf a gent  
 leman come to the house, whether  
 he be knowen or not knowen, yet  
 ether, for to receyue suche good chea  
 re againe of the strager, or for good  
 fames sake, that he maye be cal  
 led a lyberal gentlemā, and a good  
 house keper, the maister of the hou  
 se wyl byd him welcome, and make  
 hym good chere. But yf any poore  
 mā, ether an artificer, or a plowmā  
 wolde haue any meate or lodgyng  
 at the gentlemans house ercepte he  
 be knowen and lyke to do some plea  
 sure



sure againe it shalbe told him thus:  
Thys place is no Inne, nor alehou-  
se, therfore get you hence. As for the  
ragged beggers, yf the dogges ha-  
ue left any bones, & flauered breade  
and noughtye drynke, that is Gods  
des parte and theirs, other shal they  
haue none, though not in al gentle-  
mens houses, yet into many. Thys  
is also the maner in some great me-  
nes houses, that yf any man come  
into the hal in a ierken or a sleueles  
cote, he maye not syt downe & dyne  
there, wyth sleued men, and sleued  
beastes there. But the blsher wyl co-  
maunde hym to departe. And it is  
also meruell that any surbe pooze  
man, may come in at the gate, so at  
they only hated, in the gentlemens  
houses, to whome almoste only, libe-  
ralitie ought to be shewed. Thys co-  
monly vsed liberalite in Englands  
nowe, is no true liberalite, but ra-  
ther prodigalitie, for it is quyte con-  
trarie both to y liberalite that God  
describeth and appointeth, and also  
vnto it that all wyse naturall men  
haue wrytten of, and haue commaun-  
ded their disciples to occupye. Al-  
mighty god in the lviij. cha. of Esay  
spea-

speaketh vnto all Emperozes, kyn Fol. 68.  
 ges, dukes, erles, lordes, knyghtes,  
 gentlemen and al other ryche men  
*Frangite esurienti panem tuum, &c.* breake  
 thy bread vnto him that is hongry, Esa. 58.  
 and brynge into thy house poore &  
 wanderyng mē, or wayfaring mē,  
 or straungers that haue no houses,  
 into thy house, & when as thou shalt  
 se a naked man couer hym, and des-  
 pyse not thy fleshe. This comaunde-  
 ment of God, is comonly broken in  
 occupyenge of lyberalitie. For the  
 poore men haue not the breade bro-  
 ken, nor the herbozles are lodged.  
 Chyriste in the newe Testament tea-  
 cheth vs, howe that we shulde exer-  
 cise & occupie lyberalitie after this  
 maner. When as thou makest a dy- Luce. 14.  
 ner or a supper, cal not thy frendes,  
 nether thy brythē, nether thy kyn-  
 folkes nether thy ryche neyghboꝝ,  
 lest they also byd the agayne, and so  
 be rewarded for thy good dede. Nay  
 rather when as thou makest a felle  
 cal poore, weyke, lame, and blynde,  
 and thou shalt be blessed, because  
 they can make no recompence vnto  
 the but thou shalt be recompēsed, in  
 the resurrection of the ryghteous.



Mat. 25

Nowe what maner of Christians  
are ye, that exercise your lyberalitie  
for the mosse parte, quyte contrarie  
vnto the ordinaunce of God the fa-  
ther, and of his sonne Iesus Christ?  
The prince of this world, for whose  
sake ye occupie your liberalitie, vpon  
the ryche that nede not, wyl reward  
you after hys fashion. But þe kyng  
of heauen shall saye vnto you, that  
fede the fatte and the riche only and  
despyle the poore hongry. I was ho-  
gry, and ye haue geue me no meat,  
I was herbozles, & ye gaue me no  
lodgyng &c. As ye haue not done to  
these, so haue ye not done vnto me,  
go your wayes ye cursed, into euer-  
lastyng fyre. For the auoydyng of  
this hote and vn-sufferable fyre, and  
that ye maye also kepe honest and  
honorable houses, accordyng vnto  
your states and vocacions, thys is  
my counsel. Make. iiii. kyndes of gess-  
houses, and. iiii. dynyng places, let  
one be made for them that are vnclē  
ly or are suspecte to haue ben in pla-  
ces infected, a lytle fro your gates,  
other wythout or within, let certain  
standyng messes of meate be daylye  
prepared, accordyng to the rentes of  
your

your landes, ifoz these pooze folke, fol. 59.  
whether they come or no, thys can  
not be losse, that ye bestowe vpon  
these, for ye bestowe it vpon Chyriste  
hymselfe. Let there be one roome for  
honest plowmen, artificers & other  
straungers, vnder the degree of gent  
leman, let some nombre of meales of  
meate, be also prouided, acustoma-  
bly, euery day for these. If there coe  
no strangers gyue thys meate vnto  
the pooze neyghbours and labour-  
ers in the village or towne next by  
These ones done, ye maye make  
your frēdes, and al maner of honest  
gentlemen suche chere as your con-  
science shall counsell you, & as your  
landes wyl be able to beare suche ex-  
penses. If that ye be disposed to kepe  
ryght and chyristian hospitalite, ye  
muste kepe it as I haue tolde you,  
or els your liberalitie wyl not be a-  
lowed for liberalitie of almyghtys  
God. If that ye wyl be persfyt in ly-  
beralitie, ye muste haue some to go  
before you to leade you the way, for  
we are all blynde of nature, of whō  
ye maye learne to go a good pace in  
the hyghe waye of liberalite, that ye  
nether fall into the way of conetons.

B s nes



**5. gydes** nes noz of prodigalite . There are  
 iii. gydes whiche yf ye wyll folowe  
 ye shal not misse but fynde the hygh  
 waye. Nature, good men both vnder  
 the law of nature, and vnder the  
 law of God, & God hym self. Of the  
 whych cometh bothe the lyberalitie  
 that nature teacheth, and lyberall  
 men haue exercised and do exercise.  
 They that wyte of the nature of the  
 ryght egle, saye, that when he hath  
 gotten a good pray, and hath tasted  
 a lytle of the best of it, he cryeth and  
 calleth other byrdes to hym, and let-  
 teth them eat wyth hym. After the  
 same maner sparrowes, goldfyn-  
 ches, lynettes and suche smale byr-  
 des, that flye by flockes together, yf  
 they fynde any sedes that like them,  
 they cal other of the same kynde vnto  
 them, because they wolde not eat  
 alone, but haue company wyth them.  
**The Emperour Titus** vbled euery daye  
 at the leste to do one good turne to  
 some bodye, & yf at any tyme about  
 nyght, he perceyued that he had gy-  
 uen no rewarde that daye he was  
 very sozry: Abzahan and Lot, called  
 into their houses all that they sawe  
 passe

**Titus**  
**Doynge.**

pasſe by, and made the good there, fol. 70.  
as the. xliiii. of Genesis and the. xix Ben. 18  
beare wytnes. Ezechias gaue vnto and. 19.  
the people when they came vnto Je  
ruſalem to worſhip God there and 2. par. 30  
to kepe they: Paſteouer to the Lord,  
a thouſande oren, and. vii. thouſand  
ſhepe, and the noble me gaue them  
a thouſande oren and ten thouſand  
ſhepe. Here was a ryghte ſcripture  
man, and an ymage breaker, and  
his gentlemen were alſo ryght ſcrip  
ture men. I wolde ſe when as any  
vnlarned blynde traditioner, that  
was vnlarned in the ſcripture, dyd  
euer geue hys commons any ſuche  
gyftes, as thys ſcripture learned  
kyng, and hys gentlemen, gaue  
vnto hys commons, becauſe he and  
they wolde haue the people conti  
nue in the lawe of God, and in hys  
ſeruyce whiche he appointed them.  
In my tyme one kyng at one par  
lament tyme to make men the ſcu  
ner to embrace Goddes religion,  
whych he toke in hande to ſet forth,  
toke awaye frome the commones  
and frome the gentlemen, muche  
aboue the value of a thouſande  
oren



oren, and. vii. thousande thepe, but  
I haue not herd muche of it that he  
gaue at any tyme vnto the comons,  
to make them embrace theyr newe  
and trewe religion. All ye that are  
ryght gentlemen and true gospel-  
lers, folowe these noble gentlemen,  
e though ye can not ouertake them,  
folowe them as nere as ye can and  
not the greedy gripes, which hauing  
croked clawes, euer receyue, and ne-  
uer gyue any thyng. Almyghtye  
God gyueth all thyng that all men  
and al lyuyng creatures in þ world  
receyue, and for all that he gyueth:  
he receyueth nothyng, saynge a  
kynde herte and a thankfull. The  
nobler that any prince is, and the  
mightier and ryther, the more nere  
he ought to be a folower of almygh-  
ty God. Who kepeth open household  
at all tymes, and as well prouideth  
for flyes, sparowes, piseniers and  
ponge rauenes, as he dothe for olde  
goshaukes, herones, bustardes, swā-  
nes, egles, and great oren. As I ha-  
ue set you these. iii. God, nature, &  
good men, to be folowed and to be  
your gydes, because I wold ye wer  
fully exercysed, I wyll appoint you  
whome

whome ye ought to flye and runne **fol. 71.**  
away fro, for it belógeth vnto hym  
that wyl appoint a diet wel, as dili-  
gently to tell, what thynges oughte  
to be auoyded, as what ought to be  
occupied. ye muste flye fro al kyn-  
des of waterbyrdes, whych exercise **flye the**  
both the water and the lande, that **water**  
is, from the couctus men, that are **birdes.**  
both lay men and spiritual men, as  
they are called, and from all suche,  
as can not be content wyth one suf-  
ficient vocacion or office, but wyl  
haue many, to the hynderaunce of  
theyr brethren. Also ye muste abstey-  
ne from the horse leche, from the  
Tyk, fro the Sow, and the Golde, &  
from the Heron. All these are to be  
eschued aboue all other beastes and  
byrdes. The Horseleche and the Tyk  
haue mouthes to receiue blood, and **auoyde**  
they tary stil in one place vntil they **the horse**  
be full, but they haue no place to a- **leche.**  
uoyde it out agayne, and so kepe it  
all to themselves. A sow is alwayes  
amonge the dyrt, and neuer dothe  
good vntyl she dye. Then her pud-  
dynges and bagges go abrode, and  
euery bodye of the house hathe hys  
parte of her. For as longe as y Sow  
lyueth



The mole,

The Heron.

lyueth, men nether haue mylke of  
her, nor woll. And for greddines soe  
tyme she eateth and worrieth by her  
owne pigges, as some gentlemen  
haue done, whych for mony, haue  
solde their daughters awaye, to pok  
ky olde carles, and theyr sonnes, to  
yonge euell fauored, mefeld, & nough  
ty hoyshe and euell manered wen  
ches. The Mole is cuer in the earth,  
and there can he shyfte for hymselfe  
wel enough, he hath a longe snout,  
and eyes so, but can se nothyng at  
all. There are to many folowers of  
this mole, which in erthly matters,  
cā talke meruelus wyttely, but take  
them ones out of h earth, & is, out of  
world & erthly matters, the are they  
starke blynde, & can se nothyng at  
al. But in synellyng profyt & aduanti  
tage, be it neuer so farre of, they are  
nothing behinde h mole, w his longe  
snout. The Heron is euer about the  
water sydes, & euer fyshyng, & yet is  
he euer lene, & as soe doth say, h fythe  
sometyme goeth out, as faste at the  
one ende as they are taken in at the  
other. The heron and hys folowers  
are to be eschued of all ryght gentle  
lemen, whych as they gredely gette  
ryches

ryches so they vnthyrftlye spende fol. 72.  
them agayne, and yet nether they,  
nor theirs are the better therby.  
Nowe haue I tolde you the tokens  
of the dropse, the causes, and inco-  
modities, & leopardies of the same,  
I haue taught you lykewyse a pre-  
paratiue and a purgation or two, to  
heale it wpthall. I haue also tolde  
you, a confortatiue, to comforte you,  
after your purgatiō, and what diet  
ye shulde kepe, after ye are healed,  
howe and what maner of exercyse  
ye shulde occupie, what thynges and  
whome ye ought to folowe, & whom  
and what thynges ye ought to fye  
and eschewe. If that ye folowe all  
thys my hole counsell, I doubt not but  
ye shall, bothe be deliuered, of thys  
present dropse that ye haue nowe,  
and also as longe as ye lyue, shall  
neuer fal into it agayne, by the help  
of almyghty God, who haue you al-  
wayes in hys keepynge.

Of the Romyshe Sores.

**T**here is yet an other sore  
disease whych hath reyg-  
ned longe, and yet reyg-  
neth amongst dyuerse  
noble and gentlemen,  
whych



whych maye be called in laetyn, *scabies Romana, superstitio, fucata pietas, falsa religio* in greke *etholothriskia*, in English the Romyshe pokkes, false religion papistrice, and vnwrytten worshippyng of God, fathers fantasies.

The Romyshe pokkes is a disease of the mynde whych maketh a man worship God not accorbynge vnto hys wrytten worde but after the tradition and ordinaunce of the bishop of Rome. This disease in many poytes, is lyke vnto the frenche pokkes. A great outward signe of the frenche pokkes, is when the nose of a man is almoste all eaten awaye and the patient smeneleth and speaketh euell fauoredly. An other is, when as al the chylder that a man getteth, haue the pokkes. But of hyd signes in spiritual diseases, we ought not to speake except they be declared, ether by the patient hymself, or els by other sure tokens whych declare the inwarde spynes. Therefore I wyll not speake of the inwarde signes, excepte they burst out by them selues. But I do se dayly, ii. manifest tokens of the Romyshe pokkes, in the nobilitie of Englande. The fyrst token is, that

Signes  
of the  
pokkes.

Fol. 73.

Alse dyuerse gentlemens spirituall  
noles, so quyte eaten awaye, that  
they can speake nothynge of Gods  
worde, and hys wyrtten truthe,  
but sneuel alwayes of wyl werkes,  
of pylgrimages, of ymages, of pur-  
gatory, of Messes, and of Diriges,  
and suche lyke stuffe, and yf any mā  
offer any other doctrines vnto the,  
then these aboue named, because the  
Romysh pokkes hath eaten awaye  
theyr noles and ingement, can smel  
nothynge at all. Alse dyuerse yonge  
men whych neuer were in Rome  
whych are shamefully ouergone in  
the Romysh pokkes, whych dout-  
les receyued the disease of their fa-  
thers. They can abyde nothynge,  
but suche as hathe bene allowed of  
them of Rome. So that there are  
bothe olde and yonge gentlemen,  
that are sycke in the Romysh pok-  
kes. As there are other sygnes and  
tokens of the frenche pokkes then I  
haue reherled, so are there other to-  
kens of the Romysh pokkes, howe  
be it the tokens are not alwayes  
true, but they are comonly true.  
Some that haue the frenche pokkes,  
wante all the heere of theyr berdes,  
A and



A sygne  
of the ro  
mythe  
por.

¶ the heere falleth of some of their  
heades, ether all or in parte, whych  
disease is called of some *pilorella*.

Whyche thynges are also no small  
nor vnſure tokens, of the Romyſhe  
pokkes. For there is not one gentle  
man of the clergie, that hath the Ro  
myſhe pokkes, in the hole realme of  
Englande, that hath his hole heade  
couered wyth heere, but one patche  
is bare. For the Romyſhe pokkes is  
ſo ſore in their heades, that it lea  
ueth not one heere in their creunes  
Loke yf ye can ſe any ryght Roma  
niſt preeſt in Englande, that hath  
hys hole heade couered and unpil  
led. yea and y<sup>e</sup> ſorer that the diſeaſe  
hath taken any man, the leſſe heere  
hath he, and the balder is his crow  
ne. Whereby I gather that my lord  
des the biſhoppes, are ſore lyck in  
thys Romyſhe pokkes for they are  
almoſte all heerleſſe, and balde euen  
vnto the eares which thinge ye ſhal  
not greatly wonder at, after y<sup>e</sup> I ha  
ue ſhewed you the begynnyng of  
thys diſeaſe howe it ſprange fyrſt  
vp, and how men are infected with  
it. Let me ſe yf there be any ryghre  
ſhapen papilt, of the laye gentlemē,  
that

that hath any heere vpon hys beards? fol. 74  
yf there be any, they are but fewe.

They that are sore infected wyth the  
romythe pore can not abyde the  
syght of a bearde, and therfore iuge  
all them that haue beards, to be he  
retikes. But seyng that it is my deu  
tie, not onely to heale them that are  
nowe syck in thys disease, but also to  
teache other howe to auoyde the sa  
me: it is necessary that I tell, howe  
thys disease fyrst spronge by & how  
men are infected and come by it.

The frenche pokkes began thus, as  
diuerse good authores wyte. Whe  
as the frenche men came into Ita  
ly, a warfare, and were in Naples,  
there was there a noble hore, which  
had thys abominable frenche por  
wyth whome, because she was a no  
ble hore, many noble men laye with  
her, and some vnnoble. But as ma  
ny as laye wyth her, caught the dis  
ease, afterwarde called the frenche  
pokkes of her, & they infected once,  
infected other hores, and other ho  
res, infected many other men of eue  
ry sorte, and because it began amon  
gest the frenchmen, it was called  
the frenche pokkes. After the same



maner also, spronge by the Romyshe  
pokkes. There was a certeyne hore  
in Italy, whych had a perillus dis-  
ease called false religion, & she was  
so syne and fayre speakyng, and so  
beauteus to loke to, that she called  
and intised vnto her, all the kinges  
and nobilitie of the earth, and intised  
them to lye wyth her, and they com-  
mitted fornicatiō wyth her, of whō  
they were all infected wyth her dis-  
ease, and so caught the Romyshe pok-  
kes. Some wyl thynke that I gesse,  
and speake but fables, but yf ye wyl  
reade the. 17. of the Apocalips and  
the preface of saynt Hierom that he  
wrote before saynt Markes gospel,  
ye shall fynde that I speake y<sup>e</sup> trueth  
in earnest. The wordes of S. Ihon  
in the Apocalips are these. Come I  
shall shewe thee the damnacion of  
the great hore, whych syttech ouer  
many waters, with whome haue cō-  
mitted fornicatiō, the kynges of the  
earth, and they that dwel in y<sup>e</sup> earth,  
haue bene made dronken wyth the  
wyne of her horedome. And the spi-  
rite toke me awaye into a wylder-  
nesse, and I sawe a woman sytting  
vpon a red beast, ful of names and  
curlyng

*Apoca. 17*

curfing, haupng .vii. heades and .x. fol. 75  
 hornes, and the woman was gyrded round aboute wpth purple and  
 fcarlate, & gylde wpth golde & with  
 precious ftones, & perles, haupng in  
 her hande a golden cup, full of the  
 abominacions and vncleenes of her  
 luffe, and in her browe was wyttē  
 a name, a myftery. Babilō the great  
 moether of hoedome, and of the ab-  
 hominacions of the earthe. Saint Hierome.  
 Hierom in the peface before Saint  
 Markes gospel fayeth thefe wordes  
 of Babilen. Papias byfhop of Hiera-  
 polis maketh mencio of this mark,  
 and Defet vnder the name of Babi-  
 lō, figuratiuely betokeneth Rome,  
 maketh mencion of hym, fayeng:  
 that church greteth you, whyche is  
 in Babilon, whyche is partaker of  
 your election, and my fonne Mar-  
 cus alfo. Howe mape ye fe that Ro-  
 me, is the hoze of Babilō. But howe  
 that Rome, hath inferred all Euro-  
 pa, we mape eafely learne of the de-  
 crees and decretalles, and of diuers  
 hiftoriographers, wherin we fynd,  
 that falle religion, fuperftition, and  
 ydolatrie, was founde out by the Ro-  
 myfhe hoze, allowed, offered, yea and



thrust into all kyngdomes of Euro  
pa, by the same, and so earnestly co  
manned to be kept, that they that  
wolde ether speake agaynst þe bagga  
ge of Rome, or wolde not receyue it,  
were take for heretikes, & put to sha  
meful & painful deathes. There is  
the storye amongest þe lerned mē, who  
brought into this lāde, the Romish  
policies. We reade in olde histories,  
that the Britānes receyued the true  
and vnlouened religion in the tyme  
of kynge Lucius, the kynge of the  
Britānes, and that it continued vn  
defiled, vnto þe tyme of Gregory the  
great, who sente into Englande a  
monke the apostle of his, which bro  
ught wyth him the Romish por in  
to this lāde, that is to wete, crosses,  
ropes, vestments, shauing of crow  
nes, syngyng and rpynging. &c. with  
an infinite sorte of superstitious and  
abominable ordinaunces, ceremo  
nies and learninges of men, where  
in the hole churche of the Britānes  
at length was infected and poyso  
ned, and the true worde of God cho  
ked, or at the leste shamefully myni  
shed, and these trilles receyued and  
occupied in the stede of it. Other  
holde

holde that he brought not y romithe fol. 76.  
 por, sayeng, that he brought y sayth  
 into Englande. The trouth is (which  
 can be easely proued by the churche  
 story of Bedes wyrtwinge,) that the  
 Byrtannes had the sayth many yea-  
 res, euen. cccc. yeaeres and more be-  
 fore that Austen came into Englād,  
 and that the same Austen, although Austen.  
 he brought in the sayth to the Eng-  
 lysh, yet brought he wyth hym the  
 Romyshe pokkes, whych dyd not on-  
 ly infecte the Englyshe, but also the  
 Byrtannes, yf that the Romyshe  
 porstande in crownes, coules, vest-  
 mentes, cralles, syngyng of latin in  
 the churche, wyth suche other Ro-  
 myshe tryffes and ordinaunces, as  
 it is easye to be proued both by rea-  
 son & by scripture. But who in our  
 dayes, restored and renewed the Ro-  
 myshe pokkes in Englande, (when  
 as it was almoste taken away, part-  
 ly by Laters bookes, and other new  
 wyrters, and partly by preachynge,  
 and by the translation of the newe  
 Testament, and the readynge of the  
 same) it is not hard to gette. Doctor  
 Stenen was longe wyth the hore of  
 Babylon, and as it doth appere, lare  
 with



with her there, for he doubtlesse brought the Romyshe pokkes into Eng-  
lande agayne, and infected many a  
christian soule therewith. The same  
hath so defended his lemanis hoze-  
dome here in Englande that all the  
other Romyshe hozemasters, are  
nothyng to be compared with him.  
For that intent that ye maye save  
your selues from the Romyshe pok-  
kes, I write shewe you certeine o-  
ther tokens, where by they that are  
moſte infected with the diseale, may  
be knowen, that ye maye annoyde  
them. What so euer man ye shall se,  
with a great balde plat in his crow-  
ne haupng womans clothes aboute  
mans clothes, and a messager with  
all, take hym for a pokky hore mai-  
ster of Rome, for the hore of Rome,  
gyueth suche garmentes, vnto her  
chiefe pokke louers, and requyret  
of them to were suche garmentes as  
badges and tokens for her sake.  
And they to please their lemmen, do  
wear suche womanly apparel, that  
they maye please her, and continue  
styl in her loue and fauour, as *ſardas*  
*napalus* despered to please his leman-  
nes, when as he put on womans clo-  
thyng

thyng, whylse he carped at home, Fol. 77.  
when all hys counsellors and com-  
mones were fyghtyng with the ene-  
myes of hys realme. They are also  
spoke in the Romyshe pokkes berpe  
foze, and it is berpe ieopardous to  
eate or drynke wyth them that are  
not ashamed no more of theyr bare  
plac that is bared wyth the pokkes,  
but for theyr lemmannes sake loue  
it so well, that they blesse it, & crosse  
it, wyth the paten of the chalyce, as  
a very holy holy thyng. yf any mā  
wolde be free fro the Romyshe pok-  
kes, let hym nether eate nor drynke  
wyth these pokky marchauntes, ne-  
ther suffer them to bzeach vpo hym  
in theyr confession boothes. They  
that loue theyr chyldren, let them  
take hede, that none of these pokky  
prelates, put any of theyr pokky  
spattell in to theyr chylders mou-  
thes, lest they be infected with this  
perilus & euell fauored disease ther-  
by. But lest ye shoulde thynke that  
this disease is not greatly to be ca-  
red for, as though it neuer brought  
death, I wyll proue you that it bryn-  
geth both death and damnacion. In  
the .xviii. of the Apocalips the voyce  
which

*Apoca. 18.*



Marke  
the ar-  
gumēt.

whych came from heauen, sayde to  
them that dwelled in Babylon: Go  
out of Babylon o my people lest ye  
be partakers wyth her of her fautes  
and lest ye receyue not of her plag-  
ges. The they that go not out of Ba-  
bylon, but continue in Babylon, &  
is in the Romyshe pore, muste be da-  
ned wyth the hore of Babylon: &  
Moreover the hore and the hore  
maysters, muste be punished  
wyth lyke punishment, but the  
Romyshe pokke hore muste be  
damned, therfore all her pokke  
louers muste be damned also. I pro-  
ue the same matter thus. All men  
that preache doctrines or learnyn-  
ges whych are the comaundemen-  
tes of men, worship God in vayne.  
But al Romyshe preachers, preache  
and teache doctrines and learnyn-  
ges, whiche are preceptes of men,  
therfore all Romyshe preachers wor-  
ship God in vayne. But all they that  
worship God in vayne shalbe dam-  
ned, and al Romyshe preachers wor-  
ship God in vayne, therfore all Ro-  
myshe preachers shalbe damned.  
If all Romyshe preachers shalbe da-  
ned, then shall all they be damned  
that

that beleue Romyshe preachynge,  
for yf one blynde leade another, as  
Christe sayeth, they both fall into the  
diche. When when as all doctrine,  
whych is the commaundement of ma  
nely and not of God, and the Ro  
myshe pokkes are all one, al that ha  
ue the Romyshe pokkes, excepte they  
be healed of them, shalbe damned  
wyth them, of whome they receiued  
them. When when as the Romyshe  
pokkes, is suche a perillous disease,  
it is very nedefull, that all they that  
are sycke in that sycknes, be healed  
therof. To the healing of þ Romyshe  
pokkes, a strait diet, many purga  
tions, and a good confortatiue, af  
terwardes are requyred. And suche  
diet as the bodely phisicians inioyne  
to them that are sycke in the frenche  
pokkes, must I also inioyne vnto al  
them that are sycke in the Romyshe  
pokkes. They that cure and heale  
them that are syck in þ frenche pok  
kes, inioyne theyr patientes to drinke  
water, wherein is sodden the powder  
of guaiacū or lignum sanctum, and þ they  
shall eat only twyle baked bread cal  
led *bisco* and none elles, and of it and  
of al other meates, but a smale qua  
ntitie,

Fol. 78.

Matth. 15



titie, that is to wet, but. iiii. unces or  
 iiii. at the moste. Euery fyfte daye  
 or syxte: they muste be purged, and  
 ofte tymes muste they sweate, that all  
 the euill humozes may go. iiii. wayes  
 out, by the pores, by the founda-  
 ment, by the water vessels, and by  
 the mouthe. Euen suche lyke dyet  
 muste they kepe, that are syck in the  
 Romyshe pokkes, for they haue got-  
 ten it, of spirituall fornication, but  
 fornication commeth of to muche  
 drynkyng of wyne, and to muche  
 eatyng of swete meates, & to muche  
 noryshyng of the body, as Terence  
 sayeth, *sine cerere & baccho friget venus*,  
 wythout plentye of meat & drynke,  
 the luste of the bodye is colde. And  
 Ezechiel reherseth amongest the  
 great and shamefull lechery of So-  
 dom and Gomor plenty of breade.  
 Then whē as the excesse of the hore  
 of Babylons wyne, and the eatyng  
 of the great quantitie of the leuen of  
 the pharises, haue brought these sik  
 folke vnto spirituall hoedome, and  
 there of haue gotten the Romyshe  
 pox, when as it that is gotten by to  
 muche, ought to be dryuen away by  
 abstynēce, and by euacuation or out-  
 lettyng

Ezech. 16.

lettyng of it that is superfluous. *Fol. 79.*

My counsel is thys therfore, that ye  
whych are syck in thys syknes, for  
the space of your lyfe tyme forbear  
from the Romyshe wyne and from  
the leuen of the pharisees, whych *Matth. 16*

is counterfet holynes, and from all  
mens inuencions. ye shall eat no  
other bread, but such bisco, or thys  
baked breade, as Christ hath blessed,  
and the apostles haue deliuered vnto  
you, beware of the swete stollen  
breade. Wherof scripture maketh  
mencion. Eat of the breade of lyfe, *Ioh. 6.*

wherof saynt Ihon maketh mencion  
in the .vi. chapter. And ye shall  
drynke no other drynke for your lyf  
tyme, but the water of lyfe, whych *Ioh. 7.*

spryngeth of Christes well. Wyth  
the which water alone, our chief phi  
sician healed an hore of Samaria  
whych had had sir louers, one after  
an other. Because the mater of this  
disease is very grosse, we muste pre  
pare it wyth bitter herbes as is re  
pentaunce, and suche other, as with  
their heat or bitternes wil cut them  
in sonder, and wyl make them redy  
to go forth, wyth the purgations.

Drynke of thys drynke every daye,  
two



two great draughtes, and one byport  
the nyght, and reade the composicio  
of your preparatiue every day ones  
at the lesse, that when as it is once  
dronken by, ye maye make it freshe  
agayne: your preparatiue, shall you  
make thus. Take a gallon of y wa-  
ter of repentaunce, and sethe in it al  
these herbes folowynge.

Psal. 118.

*Erravi sicut ovis quæperijt. Peccavi-*

Pro. 14.

*mus cum patribus nostris, iniquitatem*

Esa. 53.

Math. 15.

*fecimus. Est via quæ videtur homini*

Deute. 12.

*recta, nouissima autem eius ducunt ad*

1. Ioh. 1.

*interitum. Nos omnes quasi oves erravi-*

Psal. 60.

*mus, quisq; viam suam sectatus. Frustra*

*me colunt docētes doctrinas & præcepta*

*hominum. Non facietis singuli quod si-*

*bi rectum videtur, sed quod præcipio ti-*

*bi, hoc tantū facito nec addas quicq; nec*

*minuas. Si quis venit ad vos, & hanc do-*

*ctrinam non attulerit ne recipiatis illū*

*in domum, neq; dixeritis illi aue, qui dix-*

*erit illi aue, cōmunicat eius operibus ma-*

*lis. Iniquitatem meam ego agnosco, &*

*peccatum meum, contra me, est semper.*

*Auerte faciem tuam a peccatis meis, &*

*omnes iniquitates meas dele. Cor mun-*

*dum crea in me Deus, & spiritum rectū*

*innova in visceribus meis.*

The Englyshe of your preparatiue. fol. 80.

I haue erred as a shepe that per-  
rysheth. We haue synned wyth our  
fathers, and we haue done wyck-  
edly. There is a waye the whych se-  
meth ryght vnto a man but the end  
of it, leadeth to destruccion. We ha-  
ue all erred as shepe, every one fol-  
lowyng hys owne waye. They wor-  
ship me in bayne, teachyng doctri-  
nes that are the preceptes of men.  
ye shall not do every one of you & se-  
meth ryght in your owne eyes, but  
that that I byd you, that onely do,  
nor thou shalt not adde any thyng  
thereto, nor mynishe any thyng. If  
any man come vnto you and bryn-  
geth not thys doctrine wyth hym, se  
that ye receyue hym not into youre  
house, nor ye shal not say vnto him,  
god spede, for he & so sayth vnto him  
God spede, is ptaker w<sup>th</sup> him of his e-  
uel dedes. I do acknowledge myn in-  
iquite & my sinne is alwaies agais-  
t me. Turne away thi face fro my sin-  
nes & put away al my iniquites. O  
god creat in me a new hart, & make  
new wynde in me a right spirit. Whe-  
n as ye haue drōke out this drinke ones  
or twyse & euell humores ar prepa-  
red, the take this purgaciō folowig.



*Recipe hiera magorum conuersorū  
3. vi. aquæ vitæ prædictæ. 3. iiij. cale fa-  
cito super carbones decretorum, decreta-  
lium clementinarum extrauagantium, li-  
brorum sententiarum & omnium libro-  
rum papisticorum bene vstorum, & tūc  
totum ebibe.*

That is to saye, take. vi. Drames  
of the bytter medicines of y<sup>e</sup> turned  
sorcerers, and .iiii. vnces of the abo-  
ue named water of lyfe, mingel the  
together and warme them vpo<sup>r</sup> the  
coles of the decrees the decretalles,  
Clementines, extrauagantes, of the  
maister of the sentences, and of all  
other suche popyshe bookes, well  
burnt into coles, and the when the  
drynke is warine, drynke it hole out  
yf that thys hiera be not made al re-  
dye let your apoticaries read the. xix.  
chapter of the seconde booke of the  
chzistian phisician Lucas Anchiothe-  
nus, and there they maye fynde the  
discription of thys hiera. The noble  
phisician Lucas, telleth howe that  
there were a certaine number of sor-  
cerers, which had gottē by readdyng  
of the bookes of Egypt the pokkes of  
Egypte, the same sorcerers when as  
they

they had herde the p[re]schyng of fol. 81.  
Goddess wo[rd]de, fel quyte awa[ay]e frō  
that ho[re]dome, and lesse they shulde  
be bzought vnto witchcraft againe,  
they burnt vp al they[re] boke[s], which  
were iudged to be worth at the lesse  
a thousande pounde . After that ye  
haue dzonken thys purgation, then  
shal ye take an other, muche lyke vn  
to the former, and the purgation  
maye be called in latin, *Confectio Mosi*  
and in Englyshe the confection of  
Moses, wherof. vi. dayes after the  
other purgatiō ye shal take an vnce,  
wyth. iii. unces of *aqua vite* aboue na  
med, and dzynke al vp. yf that thys  
dzynke be not founde made redy in  
your poticaries shoppes, your poti  
caries may learne to make it, by the  
seconde boke of Moses. When as  
the chyldzen of Israel, had fallen in  
to the hethnysh pokkes, and had cō  
mytted spirituall fornicacion wyth  
the golden calfe, he burnt the calfe  
into poudre, and to heale them that  
were hurte wyth the calfe he gaue  
them the poudre of the very same to  
dzynke wyth water. After the same  
maner shal ye make your purgatiō.  
Suchethynges as ye haue cōmitted  
forni

Exo. 32



**Instru-  
mentes  
of spiri-  
tual for-  
nicatio.**

fornicacion wyth, muste ye burne,  
and drynke & pouder of them wyth  
water. But ye haue comitted spiri-  
tuall fornicacio wyth crosses, pires,  
syngynge bzedes, copes, bestments,  
ymages, alters, roodloftes, paxes,  
melbokes, grayles, antiphoners,  
processionalles, corpyesses, chalices,  
patentes, bedes, banners, holy wa-  
ter stokes, superaltares, & suche lyke  
Therfore ye muste burne al these,  
and caste the ashes of them into the  
water, and drynke as muche of the,  
as cometh vnto your parte, that is a  
bout the quantite, that I haue pre-  
scribed afore. Thys call I the confec-  
cion of Moses, because he bega first  
to heale men after thys fashion.  
How be it lest any scripture scozner,  
which can abyde nothing but mans  
learnynge shulde dispise thys maner  
of healyng of sik folkes, wyth & ea-  
tyng of suche thynges destroyed as  
haue hurte them before: ye shall  
knowe that the moste excellent phi-  
sicians, haue made a very souerayne  
medicine against all venum & poi-  
son, euen of the moste poysoned bea-  
stes that is, euen a Weper. For the  
benemus Weper wyth other certain  
medi-

medicines the head and taile cut of,  
 eaten, & receyued both healeth them  
 that are bitten of y<sup>e</sup> Weper & of other  
 venemus beastes, & preserueth men  
 fro poysons that shalbe taken after  
 warde. The Scorpion also, a death  
 byngyng beste, kylled, brused, and  
 layde to, healeth his owne poysoned  
 bytting. When he is roasted and ea-  
 ten & taken into the poysoned mans  
 bodye, he is a good remedye for the  
 same poysen. *Diascorides*, and *Galenus*  
 wytnes thys to be true that I haue  
 tolde you. Therfore dyspyle not your  
 medicin, because it is both agreyng  
 vnto the scripture, and philosophye.  
 After that ye haue dronk by this for  
 sayd purgation, the next daye after  
 take as muche as ye ca, of the noble  
 sirup, *Letificans Christi*, vse that euery  
 day ones or twyse, vntyl ye be p<sup>er</sup>fy-  
 ly hole. The medicine called *Letificans*  
*Christi*, is thys. The sonne of man is  
 comed to saue it that is losse. It is a  
 true sayeng and worthy by all mea-  
 nes to be receyued, *Iesus Christe*  
 came into thys worlde to saue syn-  
 ners. Come vnto me all ye that la-  
 bour and are laden, and I shall re-  
 freshe you. So hath God loued the  
 worlde

Fol. 82

The by-  
 pers of;  
 Englad  
 wold be  
 thus ser-  
 ued.

*Luce. 19.*  
*1. timo. 1.*

*Mathe. 11.*



Ioh. 3.

Math. 16.

woꝛlde, y he hath gyuē his onely be  
gottē sonne, that al y beleue in him  
shulde not peryshe, but haue lyfe e  
uerlasting. When ye are healed per  
fytly of thys disease, lest ye catche it  
agayne, as a thousande in Englaunde  
dyd of late, whych appeared vnto al  
mē, to be fre frō thys disease, foꝛ the  
space of many yeaꝛes ye muste a  
uoyde the company of all suche, as  
are sik in that disease, (foꝛ it is an in  
fectiue disease) and frō the Romysh  
wyne, and from the leuē of the pha  
risees from Masses, Diriges, Leta  
nies, Legendes, and all other sacrific  
es and seruices deuised by the hore  
of Rome. ffrom the whych excepte  
ye absent your selues, ye cā not chu  
se but be infected agayne wyth the  
Romysh pokkes, whych wyl brynge  
you from Chyste, to euerlastynge  
death at lengthe. Exercise your sel  
ues in readyng of scripture, and in  
hearyng of good sermons, and by  
the grace of God ye shal be delyue  
red from thys foule deathbrynge  
disease, and ye shall neuer fall into  
it agayne.

#### 4. Of the Lepre.

After

**A**fter that I haue tolde re-  
medies for the inward  
diseases of the nobilitie &  
gentlemē of thys realme,  
I intende to shewe my  
counsel to them that haue outward  
diseases, that they maye be healed  
also. Amonge all outward diseases  
that I do perceyue the nobilitie to be  
bered wythal there is none fouller,  
then the lepre, or leprosy as some  
men call it. I perceyue by many to-  
kens, that very many are sik in this  
disease. The bodely lepre is taken di-  
uers wayes, ether by euil diet, or by  
eatyng or drynkyng, or keepyng cō-  
pany wyth them, that haue the bode-  
ly lepre. But the spirituall lepre  
wherin our gentlemen are sik, is ta-  
ken by accompanyng wyth them  
that haue the spiritual lepre. The  
signes of y bodely lepre, are taught  
in the scripture at lengthe. *Leui. 13.*  
and also of dyuers noble physicians. *Leui. 13.*  
But at thys tyme I shal not nede to  
wyte, any of the tokēs of the lepre,  
that I intende to heale, for it is wel  
ynough knowen already. The lepre  
that bereth you of y nobilitie, is, the  
defamation and shame that cometh



ii. kynde  
des of  
stertup-  
pes.

to you by the receyuyng into your e  
order, fellowship, apparell & leuerye,  
suche persones as shame you, & your  
hole order, and make you loke as e  
uel fauored in the syghte of all wyse  
men, as a bodelye lepre defaceth  
and maketh euel fauored the conte  
nauance of hym that hath that foule  
disease. There are two sortes of me,  
whych byng thys lepre vnto you,  
proud stertuppes, or selfe made get  
lemen, and lordely byshoppes. Ther  
are two kynde of stertuppes, or selfe  
made gentlemen, nether promoted  
by God, nor the kynge, to the digni  
te that they take vpon them. The for  
mer sort are crafty witted felowes,  
whych haue gotten vnder theyr ma  
sters muche golde and syluer, wher  
wyth they haue purchased muche  
good lande, and haue spoyled many  
a good personage and vicarage.  
These although they haue commed  
to theyr ryches by deceiuing of their  
maisters, and by bribeyng and poul  
lyng of theyr poore brethzen vnmer  
cyfully, yet forgetting that they cam  
late from the doughyl, wyl be taken  
for gentlemen, and wyl weare gent  
lemens apparell, and suche do ye a  
lowe

lowe and admyte into your compa- Fol .84.  
nye and felowship as gentlemen,  
when as they are the pestilent pla-  
ges of the comon wealth, and the de-  
facers and shamers of al true nobi-  
lite. The other sorte of stertuppes,  
whych are ydle belly bestes, come  
from the donghyll as well as the o-  
ther, but whē as they can not other-  
wyle come to theyr desyred purpose,  
which is to be gentlemen, that is to  
go gayly, to do nothyng, and to be  
had in regarde, they steale & robbe,  
dice and carde, dance and syng, and  
flatter ryght gentlemen, and turne  
them selues into all fashions, to get  
wherewith, that they maintayne the  
opinion of nobilite, whych they ha-  
ue taken vpon them. These two kin-  
des wyth the bastardes that are ne-  
ther borne to a fote of lande, nether  
haue any science nor honest occupa-  
cions to get theyr liuinges wyth al,  
enter into the name felowship, com-  
pany, and clothyng of gentlemen, &  
because the fyrste kynde, that is the  
ryche stertuppes stealeth craftelye,  
and the other two beggerly sortes,  
rob openly, and are ofte tymes take  
wyth roberies and are hanged, they  
¶ 4 shame



shame and dishonour the hole nobi-  
lite, and make men thynke that all  
gentlemen are nought, because ther  
are so many that are called, and gy-  
ue them selues for gentlemen, and  
are taken for gentlemen, that are  
theues robbers and ruffianes, and  
very pestelēces of the cōmon welth.  
For the helpynge of thys lepy that  
ye haue taken by suche: thys is my  
counsell, that ye that are ryght get-  
lemen in dede, yf there be any poore  
bastardes, of your kin, or name, yf  
they be yonge, put them to the scole.  
and holde them at it untill they be  
ether preachers, lawyers, or phisici-  
ans, or yf they be not fyt for lear-  
nyng, then put them to occupaciōs,  
to be marchant men, or of suche like  
calling. yf y beggerly stertoppes cōe  
to any place where as ye haue any  
autorite to examē thē, inquyre howe  
they get theyr lyuynge & yf they cā  
not shew how they come by their ly-  
uynge, thē appoint thē to labour,  
but yf they wyll not labour, then set  
these wyth the olde ydle bastardes,  
that lyue vpon spoylynge and rob-  
byng, dycyng and cardyng, in ship-  
pes to the grene lande, or to other  
landes, not as yet well knowen. yf

they can win any thyng there, let  
them ether tarpe there, or els come  
home agayne wyth suche ryches as  
they haue wonne, that they may ly-  
uetheron lyke honeste men. yf they  
be drowned in the waye, or be kyl-  
led in the onsettinge of any lande,  
they shall nether shame you, nor cū-  
bre the common wealth any moze.  
As for the rauenous ryche stertup-  
pes, methynke it were best that ye  
folowed the byrdes, whyche when  
they sawe the vayne glorious crow  
as Esop telleth, bragging her selfe  
of her false nobilite, toke eche one  
theyr owne fethers from her, and  
sent her to the donghyll agayne, fro  
whence she came. When as Salo-  
mon byddeth men folowe the Dis-  
mire, and men oughte therfore not  
to be ashamed to learne of the Dis-  
mire, so ought ye not to be ashamed  
to folowe the byrdes. Mave yf ye fo-  
lowe not the byrdes in some poin-  
tes, the byrdes shall be wytnelles a-  
gaynst you in tyme to come. To ap-  
plye this fable to the truthe, ye shuld  
do well in my iudgement, yf ye ob-  
teyned a commission of the hyghe  
magistrates & went to every place

Fol. 85.

Esops  
Crowe.

Prover. 6



**A procla  
macion**

of Englande, where as any ster-  
pes and there shulde make a procla-  
cion, that yf sy Mathew mukforke,  
had taken any landes or goodes i-  
wayne from any poore man, or from  
any comunaltie, ether by subrelyt,  
threatenyng or maister ship, and yf  
they coude proue the same, that he  
shulde be restored vnto hys landes  
and goodes againe. Thys done, that  
is conteyned in thys proclamacion,  
we shulde se a great sorte of brag-  
gers, brought to shame, and confu-  
sion, and so shulde ye not be blamed,  
for the rauinous robbye of suche co-  
uetous kites as wyl neuer be fylled  
Or yf thys waye seme to longe, it  
were mete that ye obteyned thys ly-  
cence of the parlamēt, that al dukes,  
erles, lordes, barons, knyghtes, and  
theyr ryght begottē sonnes, myght  
haue autorite, whē so euer they saw  
any sterup, whych coude not spend  
cc. poudes in the yeaere, of hys owne  
truely gotten landes, wearyng silk  
beluet or any golden chepne, to cary  
the crow to the next mark t towne,  
and there to plucke the crow, that is  
to cut his clothes al in peces, and to  
take hys chepne from hym, wherof  
the

**Sluck  
crowe**

the ryght gentleman shoulde haue fol. 86.  
the one halfe, and the pouerty of the  
towne the other. Elizabeth the coun  
tesse of east ffreseland when she had  
learned surelye, that a certaine po  
mannes wyfe had garded her gowne  
wyth a brode garde of veluet, she  
sent her officers vnto the crow, and  
cut al her gardes in peces, and con  
demned her in a great sume of mo  
nye, for her pryde. We thynke ye do  
very euell, to suffer euery man that  
lyst to come into your lyuery, appa  
rel, felowship and order, and refuse  
no man what so euer he be. Ster  
lyng rookes, choughes, and doves,  
wyth many other kyndes of byrdes  
flye eche kynde together, and eat to  
gether, and can not well suffer that  
byrdes of other kyndes, shoulde be in  
theyr company, and ether dzyue the  
away, or els flye from them. Shepe  
go together, swyne go together, and  
gottes go together, heringes swime  
together, haddokes swime together,  
and minoes swime together, and so  
for the mosse parte: al fyshes byrdes  
and beastes, kepe onely company to  
gether wyth them of theyr owne  
kynde, & as muche as lyeth in them,  
ether



ether dzyue awaye , or flye the com-  
pany of other kyndes. Onely the ho-  
bilitie of Englande suffer al kyndes  
of men to come into their order, and  
lyuery, to theyr great shame, & som-  
tyme to the losse bothe of theyr esti-  
macion, and also of theyr lyues and  
goodes. The salters wyl receyue  
none into theyr lyuery and company  
but salters, the grossers, the haber-  
dashers, the mercers, and all other  
company do the lyke. In the Uni-  
uersities masters of arte, and bache-  
lers of arte, wyl suffer none to wear  
the apparel belongyng vnto them,  
saunge onely suche as are alowed,  
and admitted, vnto those degrees &  
ordinaunces. If a man put a pre-  
stes cap vpon a sowes hed, and a tip-  
pet about her necke, and set her by a  
gaynst a stall in chep syde, and set  
many round shyues of rapes before  
her, that she myght eat them, wolde  
not all the hole order of sacrificers  
be angry wyth hym that clothed the  
sowe so: If that a man shulde haue  
an Ape in the crowne, and set a my-  
tre vpon hys hed, and put a rached  
vpon hym, wolde not the byshoppes  
be miscontent wyth hym that dyd  
so?

fo: And yet ye the noble men of En<sup>g</sup> fol. 87.  
glande, nothyng regardyng in this  
behalfe, the honestye and honor of  
your order, suffer hogges and dogs  
ges, crows, and kites, and al other  
kyndes of wylde beastes (as tou-  
chyng theyr conditions) to go in  
your apparel, and to be also continu-  
ally in company wyth you. Do ye  
not suffer dycers and carders, and al  
kyndes of vnchyste, not onely to  
go in gentlemens apparel, but also  
receyue them into your houses, and  
there to dyce and carde, and to exer-  
cise suche lyke pastymes wyth you?  
And hath not many a well borne  
gentleman, ben brought both to sha-  
me, and to losse of hys goodes, and  
sometymes to a shamefull end, by  
meanes of suche company: ye suffer  
not onely suche vile beastes to sha-  
me your order, wyth theyr euil ma-  
ners and noughtye conditions and  
to infecte you wyth theyr lepre: but  
ye suffer a sorte of false Apostles, to  
take youre honor from you, and to  
be your lordes, and maisters, and  
to occupye your offices, whych shuld  
belonge onely vnto your order and  
dignite. Is not this as it were a cer-  
teine



ii. kynde  
des of  
rulers

tein kynde of lepre in your faces, to  
be thus defaced and shained by these  
crafty fores: There are two kyndes  
of gouernozes or rulers in the com-  
mon wealth, or in y<sup>e</sup> church of God,  
for in the comon wealth of christia-  
nes, is the comon & ourwarde church.  
The one kynde of gouernozes  
is apointed of almyghty God, to de-  
fende mannes soule, from the assaul-  
tes of the world of the fleshe and the  
deuel, wyth the preaching of Gods  
worde, to receyue into y<sup>e</sup> church  
by baptyme, and to dyspue forth of y<sup>e</sup>  
church by excomunicacion, to mini-  
stre the sacramentes accordyng vn-  
to the ordinaunce of Christe, and to  
admyt ministres and shepherdes to  
theyr offices. These haue theyr com-  
mission comitted vnto them in these  
wordes. *Euntes docete omnes gentes, baptis-  
zantes eos in nomine Patris & Filij & spiritus  
Sancti.* Go and teache al nations and  
baptise them in the name of the fa-  
ther, and of the Sonne, and of the  
holy Ghoste, other commission ha-  
ue they none sayynge to excommu-  
nicate, to praye, & admit ministres  
to theyr offices wherof is mencion  
made in dyuers places in the newe  
testa<sup>ment</sup>

Math. 28.

testamēt. Because euen in Chrisses **Fol. 88.**  
tyme ambition and desyre of superi  
oritie, had crept into y<sup>e</sup> very hartes  
of hys apostles: and he knewe that af  
ter hys tyme, that the successeurs of  
hys apostles, shulde also be earnest  
ly pricked of the deuell therto: he ga  
ue an expressed cōmaundemēt, that  
hys apostles shuld nether be lordes  
noz shulde leaue the ploughe & loke  
bakwarde, to the worlde, & to world  
ly besynes, in these wordes. *Vos scitis*  
*quod principes gentium dominantur eis, vos* **Luce. 22.**  
*autem non sic*, ye knowe the princes of  
the heathen people be lordes ouer  
them, and they that are great, ex  
ercyse power ouer them but ye shal  
not be so. And Peter to put hys  
maysters cōmaundemēt in mynde,  
sayeth vnto the Apostles and prea  
chers thus. ye shall not exercise  
lordshippe ouer the parishes, or  
as some textes haue, agaynst the  
parishes. Now these falslye named  
Byschoppes (for so do I call them  
because they loke not vnto theyr  
flockes, leaue theyr owne office of  
preachynge and ministeryng of the  
sacramentes, and of sitting in iuge  
ment

**1. Pa. 5.**



ment to se them excommunicate,  
that are open trespassers vndone,) become embassadours (for where is there any embassache, but a Bysshop muste be one therof most commonlye) president of Wales, and of poerke, Justices of peace, and some full lordly, syt at Sices and sessions amonge tempozall iuges, leauyng their owne courtes, to some syngle syr John, or to some blynde byrber. Other are commed as I heare saye nowe, to be counsellors, even in tempozall maters, in great nobze, and one is nowe clom vp so hyghe, that besyde that he is a knyght of the garter, and a great lord, is also the hyghe chancelor of Englande, and president of the counsell, and is aboue all the lordes, both tempozal and spirituall, of the hole counsell, and so lordlye behaueth hym selfe, that wythout the knowlege of the reste of the counsell he sendeth forth commissiones (as he dyd of late to Welles by doctor edgeworthe) and offereth pardon alone, as he dyd to maister Latimer, as though he were ether kynge of Englande, or elles had the quene and al the counsels

Edge-  
worthe  
latimer

fells hedes vnder his gyrdle. **E**ther **Fol. 89.**  
 there are gentlemen in Englande  
 enow to be embassadores, presy-  
 dentes of Wales and pothe, Justis-  
 ces of peace, Counsellors, Chauncel-  
 lers of Englande, and Presidents  
 of the hole Counsell, or there are  
 not. yf there be not enow, it is exce-  
 dyng shame for you, and for youre  
 hole order, that amonge so many as  
 ye be, haue not a fewe learned and  
 wyse men amongest you, whych  
 are able to do youre duties belon-  
 gyng vnto youre dignitie, but ye  
 muste, contrary to the wyll of God,  
 and to the shame of the hole lande,  
 desyre byshoppes to do your duties,  
 and offices, to serue in temporall  
 matters for you. yf ye haue enow  
 wyse and learned gentlemen, to do  
 and execute all these aboue named  
 offices, then is it shame for you to be  
 so lithur, as when ye are able to do  
 your offices your owne selues, ether  
 desyre or suffer the byshoppes and  
 clergye, to do your offices for you,  
 whereby they take vnto them sel-  
 ues, the honour and dignitie due  
 vnto the nobilitie & spoyle you vnto  
 lye of youre name, fame, and re-  
 nowne



noþone, whyche your fathers in ty-  
mes past, haue wyth great labour,  
ieopardye, yea someryme wyth the  
losse of theyr lyues, won for you. I  
Beware that ye spin not at home,  
whylle other go a warfare abrode,  
lest that chaunce vnto you, that chanc-  
ed vnto Sardanapalus. We red  
both in Iosephus *de bello Iudaico* and  
also in *egypto*, that the gentlemen  
of the Jewes, were so lither and br-  
lustye to do theyr offices belongyng  
vnto them, that the hyghe prestes  
toke theyr offices in hande, and at  
laste became bothe prestes and kyn-  
ges, and had al the nobilitie vnder  
theyr girdelles, as these hyghe pre-  
stes of your tyme wyll handell you,  
yf ye pluk them not bak betyme.  
The byshop of Rome after the com-  
ming of Christ, by to much sufferig  
of the nobilite at the begining, hath  
so lyke an iuy, way rather lyke a car-  
ker, crept vpon the nobilite, that he  
hath clom ouer al knyghtes, lordes,  
erles, dukes, kynges, & emperores,  
and hath brought them in such sub-  
tercion and flauery, that he maketh  
the beste of them al bysse hys fete.  
The byshoppes that ye haue in En-  
glande

glande now, are not onely of the Fol. 90.  
 same false opiniōs in religion, that  
 the Pope is and was of, but of the  
 same false, proud, lordly and ambi-  
 tious order that the pope is of & *causa*  
*Corrupti*, and burdes of the same ra-  
 ven. For as the Pope contrary vn-  
 to the ordinance of Christe, whiche  
 was, that no one apostle shulde be  
 head of the reste of hys felowes, hath Luce. 22.  
1. Pet. 5.  
 inhaunsed and set hym selfe aboue  
 al other elders and byshoppes. Thus  
 so haue the byshoppes of Englande  
 after the same maner, lyfted vp them-  
 selues aboue al the elders of this re-  
 alme, whiche by the worde of God  
 haue as muche auctorite, as they ha-  
 ue or ought to haue. For the worde  
 of God in the newe testamēt nether  
 sheweth nor maketh any difference,  
 betwene an elder whiche is in latin,  
*presbyter*, and a byshop, whiche is cal-  
 led in latin *episcopus*. But your bishop-  
 pes, wyl haue none to be called *epis-*  
*copos*, but them selues, and other mē  
 wyl they haue onely to be called *pre-*  
*sbyteros*. If ye sawe them now howe  
 slaue and bondly they handle the  
 reste of the clergie in theyr conuoca-  
 tion house, ye wolde saye that they  
 were



78a. were the Popes ryghte shapen son-  
nes. For where as there synneth but  
seuen. or eyght synnwering byshop-  
pes, at the table in the conuocation  
house, yf there be. lx. pastores and el-  
ders that are wolwerers, as longe  
as they shall tarpe in the byshoppes  
conuocation house, so longe muste  
they stāde there before their lordes,  
thoughe it be. ii. or. iii. houres, yea &  
that be the wether neuer so colde, or  
the men neuer so olde or sikely, bare-  
heded. Is thys pryde to be suffered?  
Howe maye you se howe they wold  
handel you, yf they coulde get the by-  
gher hande ouer you, whyche sure-  
lye is lyke to come to passe, yf you  
loke not to your selues betyme.  
Thys is tryed to be true in all ages,  
that where so euer the yble order of  
the bypreachyng prelates, cā get po-  
wer to theyr desyre, they cast vnder  
them, and brynge vnder theyr sub-  
iection all the nobles and al the hole  
layte. Besyde the Pope the father  
of thys proude order, other ha-  
ue subdued the layte and broughte  
them into shameful subiection. The  
sacrificyng prestes, of the cathedrall  
church of Mense in Germany, wan  
the

the cite from the secular magistra  
tes, and brought all the hole cytie in  
to theyr subiection, as it dureth yet  
styll vnto this daye. The byshop of  
Mense, the byshop of Wormes, and  
the byshop of Colen, came boldly vn  
to Henry the. iiii. Emperour of  
that name, and toke his crowne of  
his heade in a castell a lytle frome  
Mense, and clerely deposed hym, be  
cause as the byshoppes sayd, he had  
made Abbattes and Byshoppes by  
simony, but the story telleth y this  
was the cause. He wolde not alowe  
the Popes doyng, and therfore was  
thise acursed of the Pope, and ther  
fore the chylder, coude not suffer  
hym to reygne whome theyr father  
hated. The byshop canones and pre  
bendaries of Colon, vpon a tyme as  
saped to bynge all the hole cytie in  
to theyr bondage. For in the yere  
of our Lorde. 1074. as the hystorie  
sayeth, *Episcopus aliquod sibi vsurpauit, in  
urbe dominum, ciuium abiens officio.* The  
byshop toke vnto hym vnlawfullye  
certayne gouernment or lordshippe  
in the cytie and wrongfully occupied  
the office of the cytyzenes, at whyche  
tyme it chaunced that a certayne cy  
tezen



tizen had a ship, whiche the byshop  
 wolde haue taken awaye by force,  
 but he wythstode the byshop and ga-  
 thered the cytie on hys syde. The bis-  
 shop perceyving that the citizesnes  
 wolde tye agaynst hym, made a  
 longe sermone vnto the citizens,  
 wherein he threathed goddes curse,  
 vnto all those that toke parte wyth  
 the forsayd cytizen. The citizens be-  
 yng sore greued wyth hys vndiscreet  
 sermone, at nyght after folowynge  
 altogether rose vp agaynst the bys-  
 shop, and burst into the bishoppes  
 pallace, & slue diuers there, but the  
 bishop fled to Ruice, wher as he ga-  
 thered a great hoort, and set sodenly  
 vpon the cytie, and suffered his sou-  
 diers to spoile the cytie, and as ma-  
 ny as they coulde get, they either cut  
 of theyr heades or put out theyr ey-  
 es, and so he brought the cytie into  
 hys bondage. But afterward the Co-  
 leners deliuered them selues from  
 that bondage. And in the yere of our  
 Lorde. 1260. the byshop went about  
 ones agayne to bring the cytie into  
 bondage but the cytizen marked him  
 wel, and disapointed hym. At leng-  
 th for all that two canones had the  
 bo: olwe

bozow maister to dyner, and when  
he came, the canones had hym go  
into a fayre chamber, wherin was  
a hongrye Lyon, and as sone as he  
was in, they clapte to the dore, and  
let the lyon do wpyth the bozow mai  
ster what he coude. But the bozow  
maister, put hys left hande into the  
lyons throte, and wpyth the other  
hande, toke out hys dagger, and kil  
led the lyon, and wpythin few dayes  
after he hanged, harde by the cathe  
dral churche, the two canones. But  
after that rose suche stryfe amenge  
them, and the byshop, that it coulde  
not be ended, vncyll h cytyzens wan  
they lyberte wpyth the swerde. The  
byshop of Luke in the yere of oure  
lorde. 1460. was so despyus of lord  
ship ouer the cytie, & when he coude  
not win the cytie hym selfe, he pro  
cured Charles duke of Burgondye  
to besege the cytie, and when the cy  
tyzens sawe, that they were not able  
to make theyr partye good, they fell  
to intreat for peace, but the byshop  
wolde not hear them, & therfore suf  
fered hys cosin Charles to kyll. xl.  
thousande men, and to drowne. xii.  
thousande women, in the floud Mo.

Fol. 92.

Merke  
the cano  
nes of  
Colones  
banket.



The ry-  
me of y  
germa-  
nes a-  
gainst y  
ambitiō  
of y cler-  
gie.

sa called the Mase. Thys practise  
hath bene so common amonge the  
bypreaching prelates of Germany,  
that the Germanes made thys ry-  
me of theyr ambition and cruelnes.  
Monike nunnē vnd papeu. Segen  
roten vnd apen. Aliege rupen vnd  
muse, hozen keuer vnd luse. Dar  
di crygen di ouerhandt, vnderuen-  
se stede vnd landt. That is, Monkes,  
nonnes and papes, gotes ratres &  
apes, flies, caterpillers, and myse,  
hozes weueles and luse, where they  
get the ouerhand, they destroy both  
crys and lande. But what nede I  
ferche exāples farre of out of strāge  
cuntries, when as we haue so many  
at home: reade the practise of prela-  
tes, and there shal ye fynd, what am-  
bitious myndes they beare, and how  
gladly they wold raygne ouer you.  
Call to your remembraunce Tho-  
mas Wolsey the Cardinall and bps-  
shop of yorke, and hys handelyng of  
the nobilitie in hys tyme. Loke nowe  
vpon youre lord of Winchester,  
your lord Chaunceler, youre lord  
President of the counsell, is not he a  
chpykkē of the same col? Let al noble  
me take hede of this lordly pape be-  
tyme

time; lest some of them whych can  
not abyde his unbearable pryde, ha  
ue suche a rewarde at hys handes  
as the duke of bockingham had, at  
hys father wolfes Wolkei hys hade.  
The remedy against these lepers bi  
les, scabbes, scalles, lumps, pokkes  
and cancrs, whych disbeuty & dys  
grace the face of the hole nobilitie at  
this tyme, is to dzyue these ydle am  
bitious byshoppes home to theyr bys  
shoprykes, & to cause them to preach  
Goddes worde there truely, and to  
studdye your owne selues nyght and  
daye to get learnyng, and vntyl you  
may be lerned your selues, to make  
good and honest ciuilians and scri  
pture learned comon lawyers, and  
other learned me and no prestes in  
the meane tyme to be knyghtes and  
lordes, counsellors, Justices of peace,  
chauncelers, and presidentes of the  
marches, and to take your owne of  
fices vpon you, and do them, your sel  
ues. And after that ye be learned  
your selues, ye maye, not wythstan  
dyinge take as many as ye shal neede  
vnto you, of these forsayd lawyers,  
and learned men. But holde in no  
wyse the byshoppes from theyr pul  
pettes



pitres, lesse the bengeaunce of God  
fall both vpon you and them, vpon  
you, for holdyng of them from do-  
yng of theyr dutye, vpon them, for  
not doyng of theyr dutie. If ye dry-  
ue these forsayd falsly named lordes  
and gentlemen out of your order &  
company, and wyll do your offices  
and duties in your owne persones,  
as almyghtye God wolde haue  
you to do, then shall ye haue  
iuste honour in this  
worlde, and in the  
worlde to come  
lyfe everlastyng.  
Byng.



**T**he prayer of y<sup>e</sup> prophete Daniel fol. 94  
not conteyned in the .ix. chaptre  
of his booke, very nedeful  
sary for this trou-  
blesome tyme.

**V**e beseeche the o Lord,  
thou great and fearfull  
god, that kepest covenāt  
and mercye w<sup>th</sup> them  
whych loue thee, & kepe  
thy commaundementes. We haue  
synned, we haue offended. We  
haue bene disobedient, & gone back:  
yea, we haue departed from all thy  
preceptes and iudgements. We  
wolde neuer folowe thy seruauntes  
the prophetes that spake in thy na-  
me to our kynges & princes, to oure  
fathers and to all the people of the  
lande. O Lord ryghteousnes belon-  
geth vnto thee, vnto vs pertayneth  
nothyng but open shame: as it is  
come to passe this daye vnto every  
mā of Iuda, and to them that dwel  
at Hierusalem. yea, vnto al Israel,  
whether they be farre or nye, tho-  
row out all lādes, wherin thou stro-  
wed them, because of the offences  
that they had done against thee. yea

Baruch. 1.

Themo. 1.

D



*Psal. 106*

*2. Pet. 1.*

*Zacha. 6.*

*Deute. 27*

*Leui. 26.*

*Barnch. 2*

**O** *Lozde*, vnto vs, to our kynges & princes, to oure fathers, euen vnto vs al, that haue offended thee belongeth open shame. But vnto thee, *O Lozde our God*, perterpneeth mercy & forgyuenes. As for vs, we are gone backe from hym, & haue not obeyed the voyce of the *lozde our God*, to walke in hys lawes, whych he layd before vs, by hys seruautes the prophetes: yea all *Israel* haue trasgressed, and gone backe from thy lawe, so that they haue not herkened vnto thy voyce. Wherefore the curse & othe that is wrytten in the lawe of *Moyles* the seruaunt of *God*. (against whom we haue offended) is powzed vpon vs. And he hath perfourmed hys wordes whych he spake against vs, & agaynst our Iudges that iudged vs, to brynge vpon vs suche a great plague, as neuer was vnder heauen, lyke as it is nowe come to passe in *Iherusalem*. yea, all thys plague, as it is wrytten in the lawe of *Moyles* is come vppon vs, yet made we not our prayer before the *Lozde our God*, that we myght turne agayne from our wyckednes, & to be learned in y veritie. Wherefore  
hath

hath the Lorde made haist to bring  
thys plage vpon vs, for the Lorde  
our God is ryghteous in al his woꝝ  
hes whyche he dothe: for why? we  
wolde not harken vnto hys voyce.

Fol. 95.

Haruch. 2

Exo. 12.

13. 14.

And nowe, o Lorde our God, thou  
that wyth a myghtye hande haiste  
brought thy people out of Egypte,  
to get thy selfe a name whyche re-  
mayneth thys daye: we haue synned  
(o Lorde) & done wyckedly agaynste  
all thy ryghteousnes: yet let thy  
wraathfull displeasure be turned a-  
wayne (I beseeche thee) from thy cytie  
of Hierusalem thy holy hyll. And  
why? for oure synnes sake and for  
the wyckednes of our fathers, is Hi-  
erusalem and thy people abhored  
of al them that are aboute vs. Now  
therfore, o our God, hear the prayer  
of thy seruant and hys intercessiō:  
O let thy face shyne ouer thy sanctu-  
ary that lyeth waste: for the Lordes  
sake. O my God inclyne thyne care  
and herken (at the leest for thyne  
owne sake.) Ope thyne eyes, behold  
howe we be desolated. yea, and the  
cytie also whyche is called after thy  
name, for we do not cast our prayers  
before y in our owne righ:eousnes,  
no:



no: but onelye in thy great mercles:  
O Lorde heare: O forgyue Lorde, O  
Lorde cōsyder, tary not ouer longe,  
but for thyne owne sake do it, O my  
God: for thy cytie and thy people is  
called after thy name. Amen.

God sende vs peace and quiet-  
nes in Christ, and destroy  
the woꝝkes of An-  
techriste.

All good people saye.

A M E N .

Imprinted at Rome by the vati-  
cane churche, by Marcus  
Antonius Con-  
stantius.

Otherwyle called, thꝛaso-  
miles glorioſus.

And the ancle in the great merries  
to have peace: to have the love  
to have the love: not our love  
but for the love that do it. To us  
to be: for the love and the people is  
called after the name. Amen.

to have us here and there  
we in Christ, and better  
the love of the  
people.  
All good people have  
Amen.

to have us here and there  
we in Christ, and better  
the love of the  
people.  
All good people have  
Amen.